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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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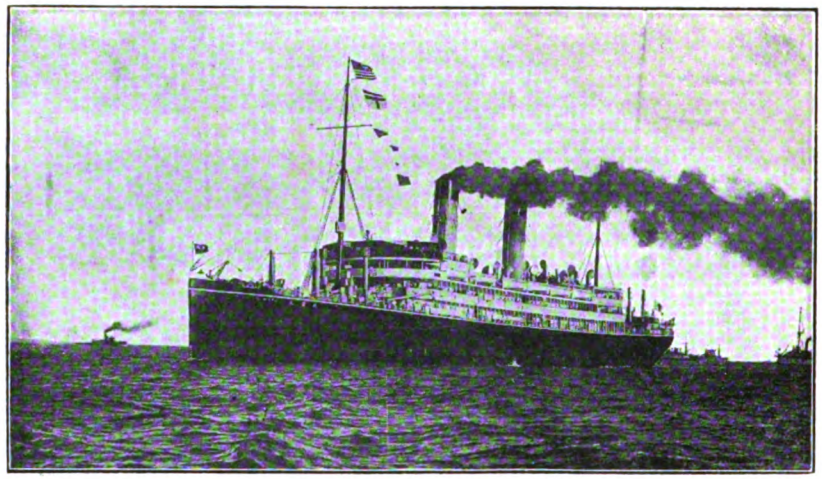

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Narihira on the way to Azuma, by Kôrin (1658-1716).

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WONDERFUL PORTRAIT OF BUDDHA, PAINTED IN THE ELEVENTH CENTURY

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THE JAPAN MAGAZINE

VOLUME SEVEN MAY, 1916 NUMBER ONE

POSTURES OF BUDDHA

By NORITAKE TSUDA

(EXPERT IN THE IMPERIAL MUSEUM, TOKYO)

THE best of Japanese fine art pertains to Buddhism; and the best of this appeared in the paintings and other works of the Fujiwara period, extending from the 9th to the 11th centuries.

In the Jingoji temple at Takao in the province of Yamato is to be found one of the most beautiful of the extant paintings of Buddha, which may be taken as an excellent example of the art of the Fujiwara era. The image is painted on silk, about 3 by 5 feet, and the figure is seated on a lotus and making the gesture suggestive of discourse.

According to the Dainichi-kyo sutra and an old commentary on it the body of Buddha was gold color, with 32 emblems signifying superhuman powers. The scarf, according to some authorities, was once yellow, while others say the stole was red. Seated on a lotus blossom Buddha raises the hand of knowledge, which is always the right hand, its back against his breast and the palm outward; while the left hand, the hand of the logos, rests calmly on the knee, the palm upward.

Such is the drawing of the picture. But what ideas of the time does the painting disclose? The attitude of Buddha suggests sublimity, yet the countenance is expressive of humility and womanly quietude. The lines are so minutely delicate that they evade the vision. The coloring is exquisitely done, red being wonderfully harmonised with blue and green. The touch of gilt is a happy addition enhancing the beauty of the whole. That the body is of gold paste is entirely appropriate; and the outlining of the figure and the limbs with lines of light red seems a scheme to be admired. The lips are of deep red, almost carmine, like those of some Japanese women. The hair and eyes take their shade from a mixture of black and indigo, which is very effective; and the tone of color in the robes well becomes the entire design. The undertone of color is dark red with lines of light escaping and emphasizing shade, while the gold foil is put on in heavy lines with admirable art, its monotony being relieved by indigo flower patterns here and there over the diaper. The designs on the rims of the double haloes are in black and gold carvings.

Such an exquisite painting of Buddha no doubt reveals, as nothing else now can, the religious thought of the time that produced so noble a piece of ancient art. It stands for the fanciful and flowery

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imagination of that day. It may seem indeed a little overdecorated for a religious picture, and so, in some degree, lacking in inspiration. But it is a great treasure of art; and as such it is ranked among the state's most precious possessions, now in the Imperial Museum.

There is another beautiful painting of the same period, which was preserved in the Chohoji temple in the province of Yamashiro, showing the ressurection of Buddha, the only one of the kind in Japan. As it is also a state treasure it is on exhibition now at the Imperial Museum in Tokyo. The picture is painted on a silk background about five feet, six inches in length, and eight feet broad. Buddha rises from a gold coffin and turns toward his mother who is standing near by, female servants offering gifts to the risen one. Other saintly figures surround the central pair, together with angels and demons. The impression is cheerful and opposed to death, unlike many pictures in Buddhist temples. The deleniation of the figures is wonderfully soft and delicate, characteristic of the period. The colors are applied on a chalk ground, the body of Buddha being of gold, the figures on his robe being exquisitely drawn. Gold foil is profusely used but well brought into harmony with the other colors. Indeed the highest point in the use of gold decoration is reached in this painting.

In the Ghandara and other caves of India there are various images of Buddha, representing such scenes as the Temptation, the Death or the Preaching, but nothing about his ressurection. Nor is there any mention in the ancient Buddhist scriptures. The first mention we have of the resurrection of Buddha is in the Maha-mahaya sutra which was translated into Chinese in the 6th century. There it says: "When the Buddha died, his mother Maya, who was already in heaven, called Tosotsuten, and bitterly deploring came down upon the earth and wailed sorely before the coffin of her son. At this moment the coffin opened and Buddha appeared alive, with one thousand haloes gleaming from his head. And he calmly informed his mother that all laws are imperishable, and that he had left behind him all the law necessary for posterity. Then he asked her not to sorrow for him, even though he entered within the veil of nirvana."

The above sutra is doubtless the origin of the resurrection scene in the beautiful painting above described, and now to be seen in the Tokyo Imperial Museum.

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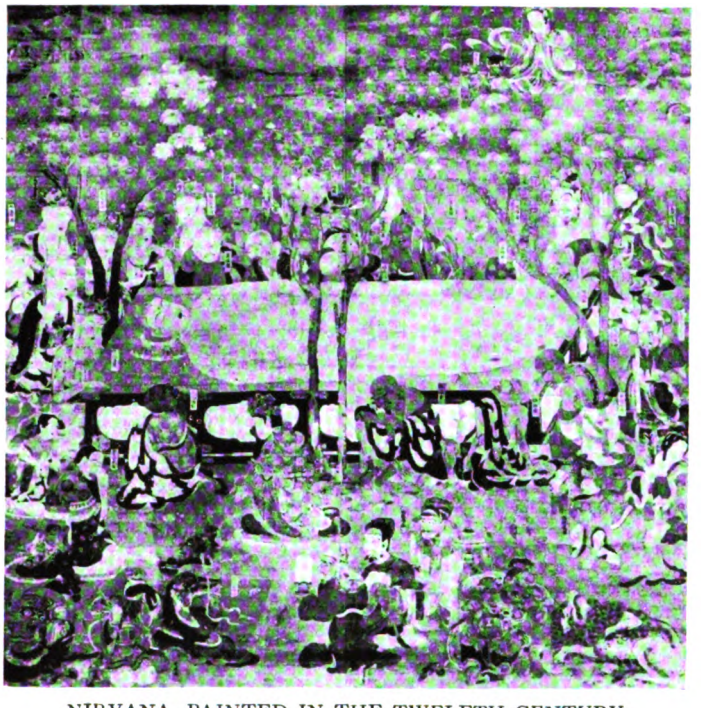
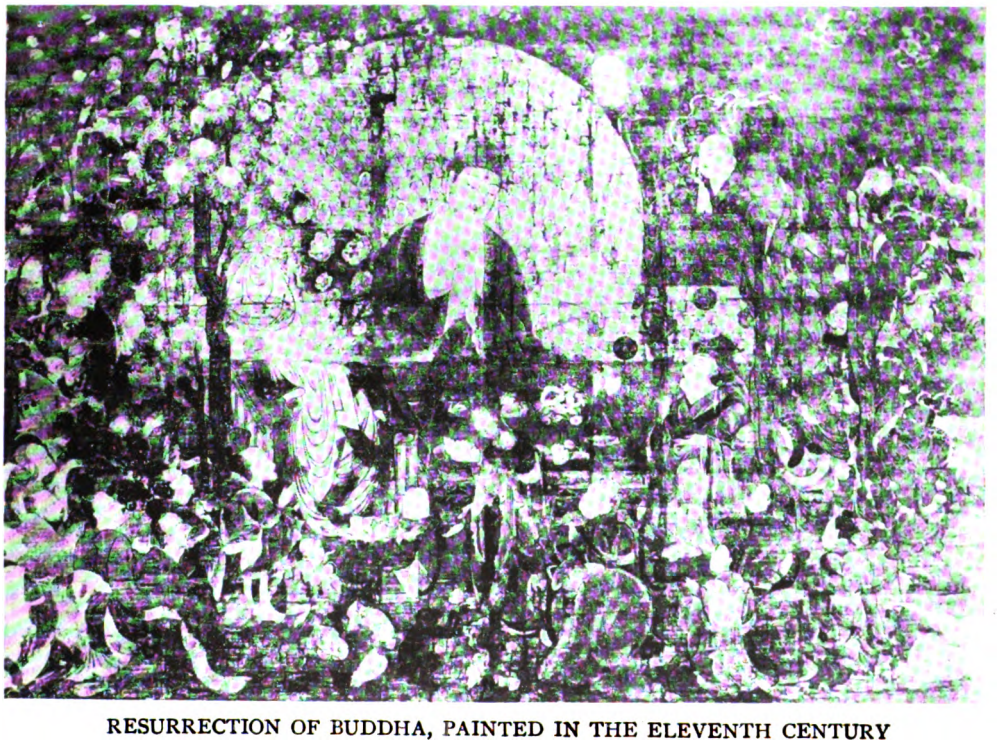


NIRVANA, PAINTED IN THE TWELFTH CENTURY



RESURRECTION OF BUDDHA, PAINTED IN THE ELEVENTH CENTURY

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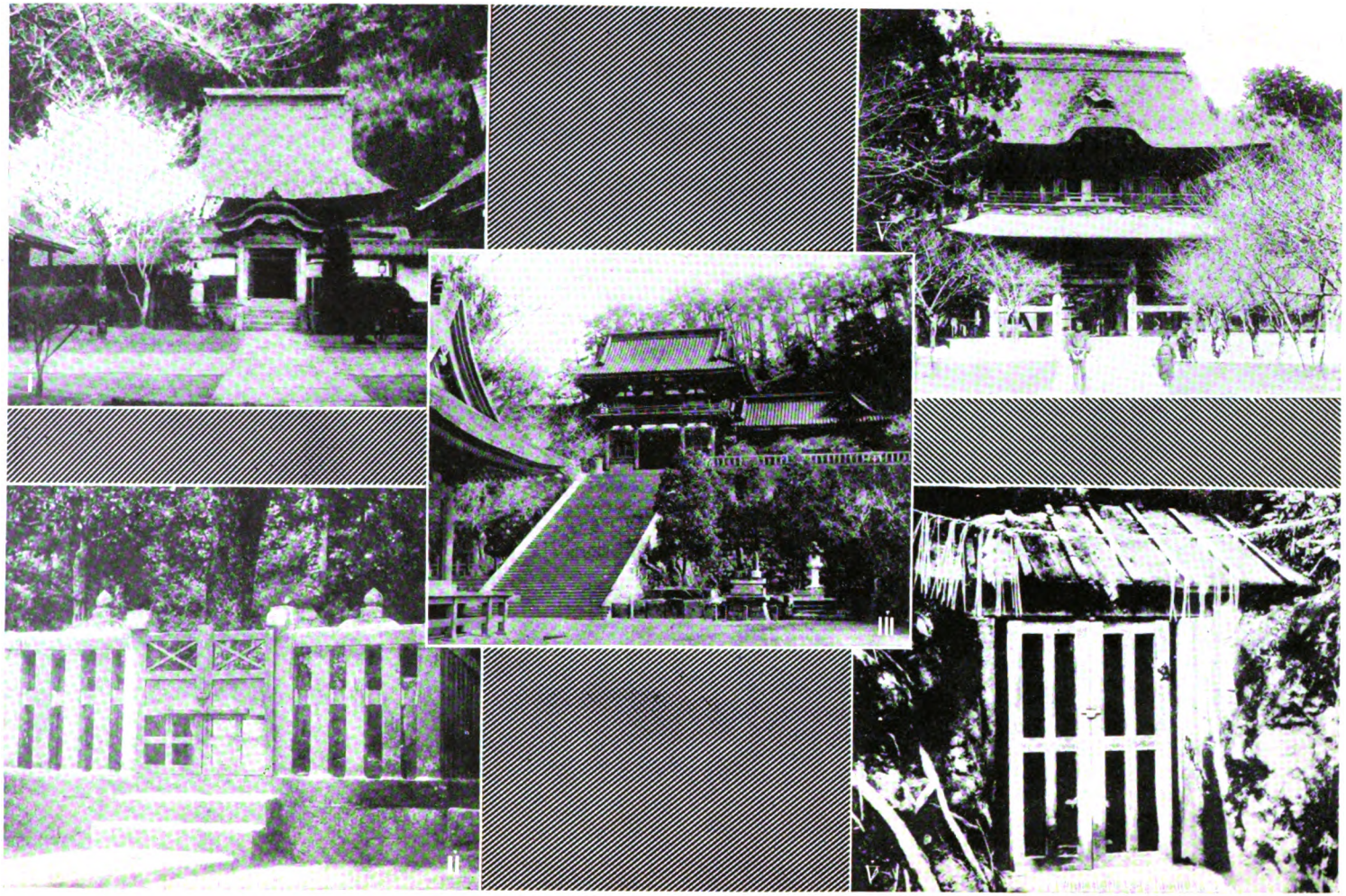

1. DAHARI HALL AT ENGAKUJI TEMPLE 2. TOMB OF YORITOMO 3. HACHIMAN SHRINE
4. KENCHOJI TEMPLE 5. DUNGEON WHERE PRINCE MORINAGA WAS CONFINED

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KAMAKURA

By T. YAGI

KAMAKURA is a name on the records of Japanese history from the remotest times. Even in the age of the Emperor Keiko, A.D. 71 to 130, the name was a familiar one. The place, however, did not attain to any position of importance until the great Yoritomo selected it for his military capital. He fancied the place because it had long had close relations with his family, and also because he wished to establish his military capital as far from Kyoto as possible and thus be out of reach of the Imperial capital. At the same time the spot was quite advantageously situated from a strategic point of view.

Kamakura had for centuries been associated with the Minamoto, or Genji clan, the ancestors of Yoritomo, who had spend years in subjugating the rebellious chiefs of the west with headquarters at Kamakura. Yoriyoshi, one of the greatest of these ancestors, had built a shrine to the God of War at Kamakura, this deity being honored as the patron of the Genji family; and the shrine was enlarged and beautified by later members of the family. Yoritomo's father had a fine mansion at Kame-ga-yatsu near Kamakura. Those familiar with the history of medieval Japan will remember that Yoritomo had been for a time in exile on the peninsula of Izu; and from there he rose in revolt against the Taira or Heike family, whom, with the aid of certain chiefs, he finally vanquished and then set up his military capital at Kamakura. It will thus be seen that the eastern provinces came within his sphere of influence, for which the new capital was a convenient center. Taking a lesson from the decline of the Heike family from residence in Kyoto, where the soldiery had gradually fallen into effeminacy, he removed his army as far as he could well do from such a center of ease and luxury.

Up to the time of Oda Nobunaga it was not the custom of daimyo to make their residences fortified centers, fortresses being built near by instead, as may be seen at Kyoto, where the city is surrounded by mountains that act as natural fortifications on three sides; and thus Yoritomo did not wish to live in a castle, but to have a city like Kyoto, protected by the heights around; and Kamakura was favorably situated for such strategy. The town, as may be seen even to-day, is surrounded on three sides by lofty hills, being open only to the sea.

When Yoritomo took up his residence there the place was a tiny fishing village,

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but no sooner had the famous warrior opened his chateau at Okura than many great daimyo imitated his example, and soon a great and beautiful city arose as in a night. From that time hundreds of ships could always be seen riding at anchor off the Kamakura coast. And Kamakura continued to flourish as long as the Hojo regency lasted. After the fall of the Hojo family and the ascendency of the Ashikaga, Kamakura began to decline, until a city that had once been overflowing with more than a million people, dwindled to a few thousand; and the once fair parks and gardens of nobles and gentry returned to their original rice fields. The temples and shrines alone remained to tell of former spendor; and of these the shrine of Hachiman, the god of war, alone has retained its old-time greatness and popularity.

Thus the decline went on down to the time of the Meiji era, when numbers of nobles began to build villas there, and thence once more Kamakura began to take on a tone of quality and to scent again its old-time atmosphere of high society. It is now one of the most beautiful of Japanese watering places. The climate is temperate and mild, the winters warm and the summers not overly hot. The houses lie on a plain at the foot of beautiful green hills, with a magnificent sea view in the foreground. The hills sweep around the town like a semi-circle the two ends of which intersect the sea. Thus Kamakura lies in the concavity of a great bow, into which the green depths of the Pacific wash and roll, over as fine a beach as can be found anywhere. The hills are penetrated by the railway line carrying the traveler from Yokohama to Kamakura.

The *meisho*, or interesting places, at Kamakura are temples and shrines for the most part, with certain ruins of old daimyo mansions; while the famous status of Buddha, *daibutsu*, is even more widely known than the city. It is quite natural that there should have been as many temples as one sees at Kamakura, since the period of its prosperity was when Buddhism most flourished in Japan. In the year 1175 Ho-nen, one of the most famous saints of old, founded the Jodoshu sect, and in the year 1202 Eisai returned from China and established the sect of Zen, while Shinran soon afterwards created the sect known as the Jodoshinshu, and a little later Nichiren established the Hokke sect. Like the Reformation period in England it was a time that gave birth to numerous sects. As the Kamakura shoguns favored the Zen sect they encouraged the building of temples in its honor, until such buildings were soon seen rising all over the neighborhood.

The Hachiman shrine at Kamakura is one of the most noted in Japan, having been built by Yoriyoshi in honor of the God of War. Before that, the god had a small shrine at Iwashimizu; but when the new fane was completed the god was removed to his new abode. Then Yori-

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tomo outdid his ancestors in a still greater shrine to the god of war, which is the one that still remains. The present one is not really the same building tnat was erected by Yoritomo, that having been destroyed by fire in 1191. Nor is the site just the same, the new shrine having been built a little further back behind the site of the first shrine; but a small shrine still marks the old site. On entering the storied gateway one is impressed by the magnificence of the shrine reached by a flight of imposing stone steps. The gate is 18 feet wide and 12 feet deep with a colonnade of wings at either side, each being 24 feet, joining a wall 96 by 48 feet which runs around the central building. The style of architecture is after the manner of the Heian era, known as the *nagare-zukuri*, or flowing style. On the hills behind are the shrines of Yoritomo and Sanetomo. The shrine is approached along a fine avenue lined with buildings, revealing the great shrine under its ancient pine trees. This street was the famous Wakaniya-oji, or Young Shrine Road, of ancient times; and as to-day one paces its silent walks, the memory of long-forgotten multitudes that once walked gaily there, comes back to remind one of the vanity of human things. The shrine of Hachiman has numerous interesting relics of feudal times, regarded as great national treasures.

Another interesting old shrine is that known as the Egara, situated along the Okura road. The shrine has some interesting relics, especially a sword by the famous Masamune and an image of Jizo made by the first of the Ashikaga shoguns. The Kamakura, shrine, in the precincts of the Tokoji temple at Nikaido village, is dedicated to the spirit of Prince Morinaga, a son of the Emperor Godaigo, who opposed the Ashikaga family, he having met a foul end at this place. North of Okura street in an open field is pointed out the site of Yoritomo's mansion and the offices of the Kamakura government, nothing marking the spot but plenty of green vegetables. After the death of Yoritomo the residence of the shogun was removed west of the Hachiman shrine, bnt the site is now covered by the huts of the poor. The cause of the removal was probably the fact that the grave of Yoritomo, being on higher ground, overlooked the home of his successor. During the time of the Hojo rule the shogun's mansion was again removed to a place now known as Shinnô Yashiki, or Prince's Residence.

The homes of all the great men who figured in the life of Yoritomo, have likewise become as extinct as their owners; they probably lay among the beautiful hills of the neighborhood. The Kenchoji temple on the hillside, north of the shrine of Hachiman, is one of the five great temples of Kamakura, founded by Hojo Tokiyori, and its first priest was the famous Daikaku-Zenji, a Chinese. The image of Buddha in it was made by Ogyo, and is 16 feet high. The temple has a

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fine building entered through an imposing gateway. Subject to the jurisdiction of this temple are some twenty minor ones lying among the hills, these originally having been as many as forty-eight. The main temple preserves numerous relics of historic interest, including statuary and painting.

The Engakuji temple, in the hills northwest of Hachiman, was first built in 1282 by Hojo Tokimune. The tablet on the front of the temple, bearing the name, is said to have been written by the Emperor Gokogon; and in the building are to be seen many historical relics. The Jufukuji temple is on the hills of Ogi-ga-Yatsu, to the west of the village, and was founded by Eisai and built by the beautiful wife of Yoritomo, Masa-ko, after her famous husband's death. It is on the site where the father of Yoritomo had his mansion. The temple shows the worse of wear, and is chiefly honored now for the sake of Eisai, its founder. The Jochiji temple, not far away, was built by the Hojo family, and has an image of Jizo by the famous sculptor Unkei. There are numerous other temples with their respective treaures.

The chief impression one gets of ancient Kamakura civilization from a study of the temples and their treasures, is the remarkable simplicity of that far-off age; all tendency to gorgeousness and luxury was despised. On the Matsuoka hill there is a little temple known as the Tokeiji, which is interesting as a former place of refuge for female criminals. As to the famous Daibutsu, it has been too often described for any extended reference at this time. After making collections for the expenses, a priest named Ryakunin had it cast in parts in the year 1228; but the history of it is rather uncertain. It is said to have been sheltered by a vast temple that was afierwards carried away by a tidal wave. Near to Kamakura is the beautiful island of Enoshima where one always may spend a pleasant holiday amid enchanting scenery of hills and sea.

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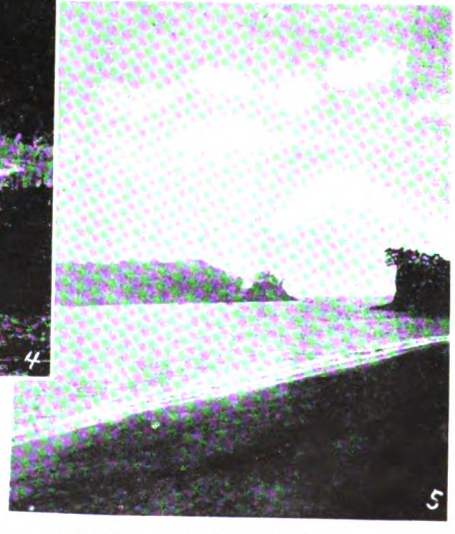

1. INAMURA PROMONTORY 2. IISHIMA 3. DAIBUTSU
4. SHICHIRI SHORE 5. YUI BEACH

KAMAKURA SCENES

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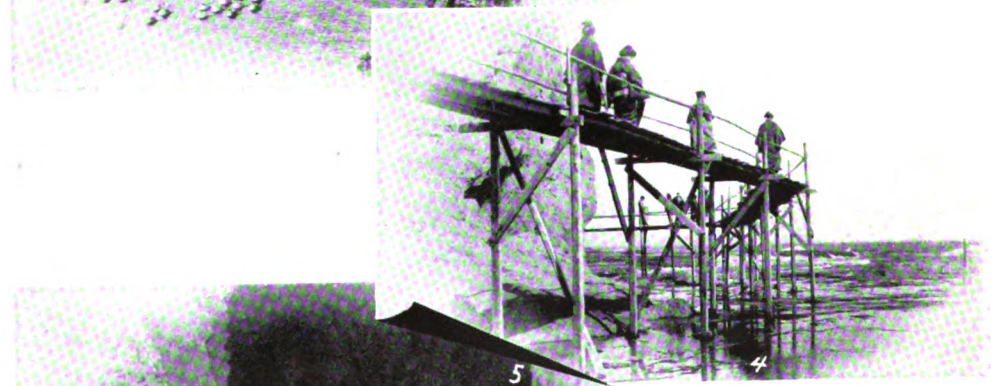

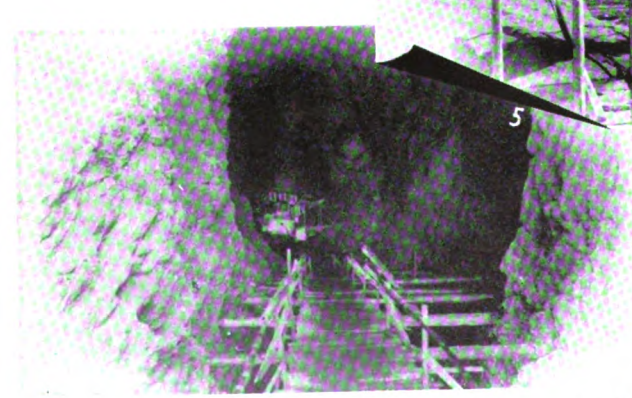

1. ENOSHIMA 2. ENOSHIMA INNS 3. ENOSHIMA FISH BASKETS
4. APPROACH TO THE ENOSHIMA CAVE 5. ENTRANCE TO THE CAVE

ENOSHIMA SCENES

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SHOKUSANJIN

By K. YAMADA

JAPANESE literature has revealed a certain degree of humor combined with insistent taste from even the earliest times, characteristics that appear even in the diminutive poems of the nation, where one must always look for refined sobriety. In the most ancient anthologies, such as the *Manyoshu* and the *Kokinshu*, there is an evident predilection for humor, which, as time went on, developed into a kind of poetry known as the *Kyoka*, disposed to 'burlesquerie,' if one may coin a word for the purpose of being more exact.

One of the main features of the *kyôka* literature is its habit of playing on words and punning on double meanings. Though written in the *waka* metre necessitating 31 syllables, the theme is by no means of the usual aristocratic and superior air pertaining to *waka* poetry, but concerned with rather common-place ideas expressed in colloquial language. Some of the *kyôka* verse is simply a parody on more famous poems, or burlesques in the same metre, the versifier giving expression to rather vulgar thoughts in the grave and dignified manner of the more sublime poets. After this *kyoka* literature had run a certain course it began to shade off into comic verse, in which the tendency to play upon words is still more marked. The fine points of distinction and delicacy of significance found in these poems are much too recondite for any but native scholars and Japanese of wit and humor to appreciate fully. For example, in the following *kyôka*, we read:

Hototogisu
Nakitsuru ato ni
Akire-taru
Gotokudaiji no
Ariake no kao.

(When the cuckoo cries behold the gaping face of Gotokudaiji wondering at the dawn)

which is a burlesque on a poem by Gotokudaiji in the *Hyakuninshu*, an anthology of one hundred poems, the poem being as follows:

Hototogisu
Nakitsuru kata wo
Nagamureba
Tada ariake no
Tsuki zo nokoreru.

(Gazing in the air-space whence comes the cuckoo's cry, lo I behold but the setting moon)

Thus it is seen that the *kyôka* is a sort of satire on the emotion of the old poet, suggesting a gawking creature gazing with open mouth into vacancy just

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because a cuckoo cried. The *kyôka* is, therefore, probably a reaction against the straining after effect in the tiny *waka* verse, where often reality and point seem a mere assumption or pretense. There is a volume of *kyôka* verse which consists wholly of parodies on the famous *Kokinshu* anthology.

One of the most famous of the *kyoka* poets was Hamabe-no-kurobito, whose very name is a parody on the name Yamabe-no-Akahito, the former meaning "black man of the sea" coast, while the latter means "red man of the hill side," suggesting contrasts of mountain and sea as well as of red and black. Another famous poet of the *kyôka* mode was Chienaishi, the last part of the name meaning either a "bluestocking" or "without wisdom," which in Japanese is quite a comical *nom-de-plume*.

The greatest master of this form of poetry, however, was Ota Shokusanjin, from whom most of the lesser ones took their inspiration. He was to *kyôka* poetry what Basho was to *hokku* verse. The poet's real name was Fukashi, and he was an official under the Tokugawa shogunate. Born in 1749 at Ushigome in old Yedo he showed an early love of books and became a scholar, though the class system was too narrow to admit him among those ranked as scholars. Scholarship was a hereditary right; and in that day it belonged to the house of Hayashi which was entrusted with the mastery of the Japanese and Chinese classics. Frustrated in his ambition to be ranked among scholars, Fukashi was in despair, but gave himself up to the cultivation of verse. By careful and patient seeking after office he finally became governor of Nagasaki, the highest office two which he could attain, and then he retired holding the nominal office of *kobushinyaku* the rest of his life.

Most of the *kyoka* composed by Shokusanjin are too difficult for translation into any other language without wholly missing their point. Once when he was crossing the famous Gojo bridge in Kyoto he noticed how the planks were patched, and at once gave vent to the following *kyôka:*

Kite mireba
Sasuga miyako wa
Uta-dokoro
Hashi no uye ni mo
Shikishi tanzaku.

(Finding myself at last in the capital, the center of poetry, I see that even the bridges have *shikishi* and *tanzaku.*)

Shikishi and tanzaku were square and oblong pieces of paper used by poets whereon to transcribe their verses. The take-off on the poets of Kyoto is not difficult to see.

When Nakamura Utayemon, a famous actor of Osaka, presented his portrait to a shrine, Shokusanjin was asked to compose a suitable inscription in metre, whereupon the poet took up a piece of paper and wrote: "*Kabocha atama no tônasu yarô*" (Pumpkin head with squash face),

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when it was protested that the language was offensive; and then the poet completed the verse by writing: "*Kazu no naka ni wa, umai mono nari*" (Among which some are excellent, as in this case). Another time a picture of the god of poverty was brought to Shokusanjin for an inscription, when he wrote: "Thus saith the god of poverty, 'You rascal, all you have to do is to disobey my commandments and you will become rich.'" The commands of the god of poverty being, "Give yourself up to idleness and dissipation," the point of the of the poem is well taken. On another occasion when some of the poet's friends had his portrait painted and brought to him for an inscription, he wrote:

Kagami nite
Mishirigoshi naru
Waga sugata
Ome ni kakaru mo
Hisashiburi nari.

(O my very self, whom heretofore I have seen only in the mirror, I now meet face to face after long waiting.)

Referring to a phrase in a certain Chinese poem, which says: "A spring morning is worth one *koku*, a thousand gold," Shokusanjin wrote: "If one *koku* be worth a thousand gold, then a bright spring morning is worth sixty thousand gold." Another poem of his reads: "There is nothing in the world more naughty than a mosquito whose tiny buzzing (*bumbu*) keeps one awake all night." There is here a double meaning in the word *bumbu*, "'*bun*" meaning literature and "*bu*" meaning military art, which had some aptness at a time when the government was insisting on the cultivation of literature and military arts. The original of the poem is charged with a delicious satire that the people of the time must have appreciated. Indeed there are few poets of Japan that surpass Shokusanjin in richness of wit and humor.

Shokusanjin had an old servant who was rather thriftless, and the poet did all he could for him, giving him capital to establish himself in some small business, which the man wasted and soon returned to his former master for further help. The old man brought with him a hundred paper lanterns for the feast of the *Bon*, the festival of All Souls, saying he could not sell one of them; and the poet at once wrote something on the face of each lantern, whereupon the lanterns went like hot cakes, even at so high a price as fifty *sen* each, while other lanterns were going at 7 and 8 *sen* each. People from that time began to flock to the poet for inscriptions on their wares to increase their value, and he was so bothered in this way that he hung outside his door the following notice:

"My visitors are divided into three classes, first, second and third. The first class are those whose request I at once comply with; the second, those who must leave their orders and wait till I have time to attend to them; the third, those whom I decline to serve and who

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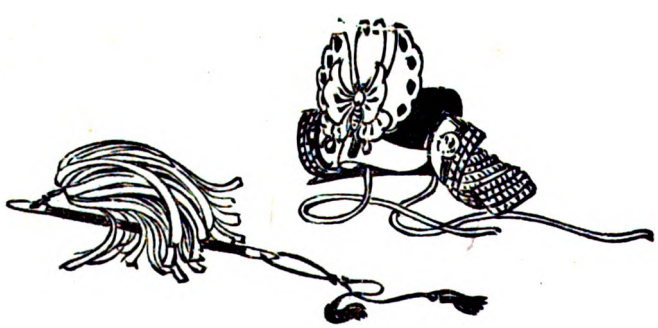
must betake themselves elsewhere. The *first class* comprises those who are noted poets and versifiers, or painters of masterpieces, who do not begrudge the high price I ask; and also beautiful ladies who must prefer their requests personally; the *second class* includes those who have many directions to give as to how they want their orders fulfilled and who must give me time to think about them; and the *third class* are persons who think no more of my inscriptions than to obtain them for sale or to give away as presents."

Shokusanjin was a great lover of old manuscripts, many of which he was accustomed to buy and treasure. Once when his wife asked him for some money to repair a leak in the house, he said she should have it as soon as he went to Nagasaki and got his salary, but he came back with old manuscripts instead of money, and so the house leaked on. On returning to Yedo after resigning office he forgot to take the books in which he had entered his accounts during office, and these were so prized by his subordinates that when he sent for them many of the leaves had been abstracted as keepsakes.

The poet died in the year 1823 aged seventy-five, mourned by the numerous readers whose weary hours he had so often lightened by his gay and humorous verse. Shokusanjin was not a poet of any great depth, but he saw the futility of whims and fashions and punctured the foibles of life with his wit and satire, to the confounding of the great and the delight of the humble. The literature he represented is not profound; it has nothing more immortal than wit, nothing more wholesome than the readiness to distinguish between reality and sham; and it well deserves the attention of all who would understand the motives and thoughts of Japan in the Tokugawa period.



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NIÔ STATUE CARVED BY UNKEI

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ONE OF THE 12 SHINSHO, BY UNKEI

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ART OF UNKEI

By K. SHIMADA

SINCE the Meiji era bronze statues have become popular as memorials to the national heroes of Japan, but of old it was not so, statues of wood being then the usual fashion. The earlier attempts at immortalizing men were in the shape of statues to Buddha or Shotoku-Taishi; and these were of wood set up in temples, where they were preserved for centuries, a reverence equal to worship being paid to them. They, therefore, received an idolatrous respect never given to the bronze statues of modern times. As time went on, included among those wooden images were statues of such heroes as Hideyoshi and members of the Ashikaga and Tokugawa shogunates, all of which had more of a religious than a commemorative significance. Indeed the art of sculpture in Japan grew up simultaneously with the progress of Buddhism, which did so much to promote image worship. Japanese sculpture shared both the fortunes and misfortunes of the religion that supported it.

The earliest Buddhist images came from China about the year 522 A.D. Travelers returning from China, as well as the Buddhist missionaries, brought with them statues of the Indian saint and set them up in their houses to be worshiped. During the era of the Empress Suiko, the art of statuary made immense progress, as then the status of Buddhism was made more stable. Tatsuna, son of the man who brought the first Buddhist image from China, and his grandson, Tori, were known as Buddhist sculptors of repute, enjoying the patronage of the great.

Japanese sculpture was greatly influenced also by Korean art. Before the coming of Korean influence Japanese sculpture was unreal and crude, the faces of the statues resembling infancy rather than adolescence. The folds of the robes were shallow and the hair on the head always curled. They were on the whole too stiff and rigid looking to be natural. Engraving and carving were done with only one kind of chisel. Fair examples of the statuary of this age may be seen among the images of Buddha in

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the Horyuji temple at Yamato, the work of Tori. After the more frequent intercourse with China that set in with the reign of the Emperor Genji Japanese art students went to that country and returned with improved skill in conception and execution. There was also a large importation of Buddhist images from China. Naturally there came about a blending of Japanese and Chinese art with considerable benefit to Japanese sculpture. Bronze statues began to appear and many of these were cast in Japan. For this, of course, a wooden original had to be carved, over which was built a shell of clay for a mold, the middle being filled up sufficiently with more clay.

These improvements gradually led up to the marvellous artistic advancement of the Nara period, representative works of which may be seen in the statue of the Goddess Kwannon at the Torindo in the Yakushi temple in Yamato. It is a bronze statue seven feet in height. The face has the advantage of being pure Japanese and the lotus is not after the manner of the Chinese artist. There is another statue in that temple, the Yakushi, which shows Indian and even Greek influences, belonging to the Nara period. The straightness of the forehead running down to the nose shows European influence, coming no doubt through India. In other respects the statue indicates a taste that is purely Japanese.

Thus in the Nara period when Buddhism was at its zenith of prosperity the art of sculpture and statuary likewise attained its more important development. The Emperor Shomu, who was pleased to call himself the servant of Buddha, had several hundred statues of Buddha cast. In that day statues began to be made of clay, molded over a wooden frame on which the shape had been made with straw, a finer plaster being used for finishing. Some of this work was done by putting on first a mixture of mica; then finer lacquer covered with coarser lacquer, over which again cloth was pasted, the finishing plaster being then put on. The statue of Benten in the Todaiji temple at Nara was made this way. Another method was to plaster a wooden image, and then after it was dry to cover it with cloth and finish with a layer of lacquer. This method was too simple to admit of anything very fine in the way of art.

The most noted piece of statuary of this period is the great image of Buddha in the Todaiji at Nara, which has a refinement and finish characteristic of the progress of the period. The names most

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prominent then were Kuninaka, Kimimaro, Takaichi Makuni and Takaichi Mamaro, the great statue of Buddha at Nara being the work of Kimimaro, but was cast by the two last named. Keibunkwai and Keishukun were also noted names of the time, whose works are to be seen in various temples.

During the Heian era the name of Tencho added lustre to the art of statuary, though the boldness and sublimity of the older school were abandoned for greater elegance and delicacy. The taste of the time inclined to a rotundity of face and form that bespoke the high living of the period, and the clothes suggest a softness and effeminacy that were characteristic. The main motive appears to have been elegance and ease. One of the masterpieces of this period is the statue of Amida in the Hokaiji temple in the province of Yamashiro. In the Kamakura period, when knighthood was in flower, the art of staturay declined somewhat, but yet some fine statues of Buddha were produced, as may still be seen in many places. The delicacy of the Heian era began to give way to grandness again.

The most distinguished name of the Kamakura period was that of Unkei, after whose time great masterpieces in the way of statuary began to disappear. The Kamakura era seems to represent the climax of development in this sort of achievement. Being the last of the great sculptors Unkei is remembered more than any of his predecessors. As to the man personally very little is known. He was the son of a man named Kokei, a Buddhist artist of the time. Unkei flourished from 1185 to 1189.

The great Fujiwara Motohira requested him to carve a statue of Jun-ishinsho to be placed in the Heisenji temple, and his chief fame is associated with that work. By order of Yoritomo he went to Kamakura where he carved statues of Jibutsudo and Okura Shingyodo, adding much to his already growing fame. Thereafrer he was appointed official sculptor of the Todaiji temple, and his Niwo at the Nandaimon of that temple is regarded as a good example of his best work, being the biggest Niwo in Japan. He also made the Shiten and the Tomonten of the same temple, as well as the Juroku Rakan at the gate of the Tokufuji.

An outstanding feature of the art of Unkei is its realism, the body and muscles of his statues being true to the principles of anatomy. His chisel was always sharp and was driven deep, while his coloring of statuary is beautiful.

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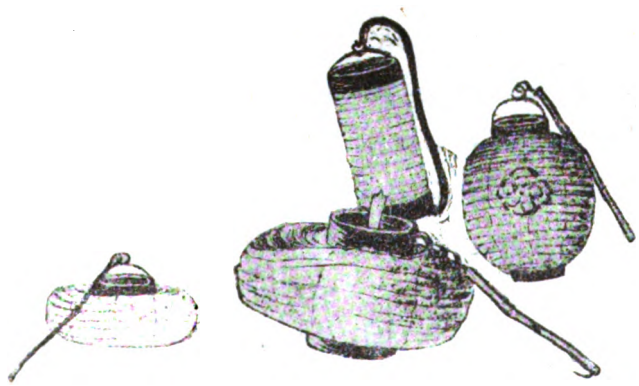
The expression of motion and feeling imparted to the statues by Unkei are matchless in design and execution. This is why he excels in such subjects as Niwo and Shinsho. Though it was Teicho who introduced the method of making colossal statues in pieces, the art was brought to its highest perfection by Unkei. By this means the numerous sections of the statue are carved and handed over to pupils for casting, and afterwards they are put together. The most famous of these pupils of Unkei were Tankei, Koun, Kocho, Unga, Unjo and others. It is indeed very remarkable how perfectly the various parts of a statue made by the several pupils of Unkei blended and harmonized when put together in the completed whole.

Another novelty introduced by Unkei was that of using crystals for eyes in statues, the suggestion having come from Unkei's father. In all Unkei's art there is a spirit of boldness and daring, though never a divergence from the natural features of human anatomy. Those who came after him were for the most part his imitators. Kaikei, another name of note in that day, often colaborated with Unkei; and when a pair of statues was ordered they used to undertake one each. Unkei could reveal a very tender spirit when he so desired, as may seen in his small statue of the Bonjibosatsu in the Kofukuji temple at Kamakura, a seated figure only three feet high.



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JAPAN AND CHINA

(By The Editor of "Japan and the Japanese")

THE harmonious coöperation with China that Japan has been seeking for so long seems still as far off as ever. It is, however, an ambition that should long ago have been realized. That such a concert will be the best policy for both countries has been very generally understood and carefully studied in both lands. China and Japan belong to similar races, are close neighbors and use the same ideographs in writing. And the numerous unexploited regions of China should give ample scope for the application of Japanese knowledge and enterprising energy. The immense advantage that such coöperation would bring to their common interests, especially in the way of economic development, proves the necessity of their intimate association. This is the firm conviction of Japan and it is believed no less by China. Nevertheless, the two countries are not only no nearer a concert than before, but are even glaring at each other like cats and dogs.

It may be taken as true, however, that brothers who frequently quarrel in the family, would be the first to unite if danger threatened from outside, as is said by a proverb common to both countries. It often happens that those on bad terms become intimate after a quarrel. Prussia and Austria were once at loggerheads in competition for superiority among the German states, but after some weeks of war they resolved to live in peace, with Prussia in the ascendancy. It was supposed that thenceforth Austria would have treasured revenge against her aggressor, an idea which misled Napoleon, and brought on the Franco-Prussian war, France supposing that Austria would seize the advantage to attack Prussia from the rear. Since then, however, Prussia and Austria have but drawn closer together for mutual protection and are now fighting in harmony against the Allies of the Entente.

It will be remembered that the late Mr. Jun Kawashima, one of our noted publicists, when writing from Austria, said in reference to relations between Japan and China, that just as Prussia and Austria found themselves able to enter into closer association and more solid friendship after their bitter strife, so a fight would be necessary before Japan and China could be forced to form more intimate relations. Japan has already had a war with China. Before the Sino-Japanese conflict broke out in 1894-5 there was a constant divergence of interest between the two countries, first about Formosa and then about Korea, with feelings as bitter as those that once prevailed between Prussia and Austria. The consequent war with China should have settled the dispute and swept away all cause of discord, bringing about a marked improvement in their mutual relations. Yet the results have been quite contrary to such expectation, and Kawashima's suggestion has proved without point. Instead of better relations there has been a steady growth of jealousy and suspicion, and

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quarrels have augumented to an extent that seems to remove all hope of any immediate concord. The hopes of Japanese statesmen in looking forward to negotiations that would result in more intimate relations with China, have been sadly disappointed. No doubt there is some fault on Japan's side, but the main fault is the revengeful spirit encouraged by China. It has long been a traditional policy with China to treat neighboring states harshly and cherish friendship with those more remote, a policy that has resulted in China's always gaining little and losing much. Indeed it is to this fatal policy that the rise and fall of various dynasties in that country may be attributed. Such a policy she followed long ago when Sung in alliance with Nii-Chen, a remote state, attacked Chi-Tan, and then in association with Mongolia attacked Nii-Chen only to have her own strength reduced by loss of a friendly state and in turn to be conquered by Mongolia. It was a similar policy that led her to invite Russia, France and Germany to interfere with Japan's occupation of the Liaotung peninsula with results in no way advantageous to China.

In her peace negotiations with China after the war Japan seems to have displayed a certain lack of modesty, made dizzy no doubt by her brilliant victories over China; so that her diplomacy was in some degree presumptious. Such staestmen as the late Prince Ito and Count Mutsu were rich in diplomatic experience; and yet in spite of their wide knowledge of international customs they received the Chinese peace envoy, Li-Hung-Chang, with haughty dignity rather than with a generous and concessive spirit, which would have been a far wiser policy for victors. And thus the demands of Japan were carried through with oppressive insistence. The Chinese envoy naturally felt deeply humiliated and profoundly dissatisfied; and in a subsequent interview ironically asked Prince Ito whether he would accept the position of Premier of China, if it were offered him. Prince Ito, taking the bait, replied that he would accept the position, if the Emperor of Japan permitted him. That Ito should have taken the joke in earnest deeply wounded Li-Hung-Chang, who had long been on intimate relations with him. During the conference the Chinese envoy paid Ito every consideration while the latter did not reciprocate.

It is no wonder that Li-Hung-Chang went home filled with anger and resentment over his treatment in Japan. How could he be expected to understand Japan or appreciate her Far Eastern policy? Pushed to a position of ignorance and enmity he did not hesitate to invite foreign intervention simply for the purpose of humiliating Japan. Such is the manner in which Japan sought to form more intimate relations with China after the war of 1895; and such has been China's policy in revenge for the treatment.

Li-Hung-Chang was not a man well informed about his neighbors. His exceeding pride never permitted him to travel much abroad, a characteristic feature of the higher class Chinese. Had he oftener visited Japan and become acquainted with her leaders he would have had quite a different impression of her ideals and policy, but he depended for such information wholly on his subordinates. On the contrary almost all the eminent Japanese statesmen who have had anything to do with China, such as the late Count Soejima, Princes Ito and Okubo, went to China and made them-

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selves familiar with conditions there as well as exchanging opinions with the great men of the country. The Japanese proverb: "Seeing surpasses hearing a hundred times," is never more true than in this case. Seeing is especially necessary for such a proud and conservative people as the Chinese. Though Li-Hung-Chang was regarded as one of the more progressive men of China his knowledge of Japan was very limited. He can be esteemed to have been well informed only in comparison with the rest of his countrymen, which is not saying much.

The gentleman who succeeded Li-Hung-Chang in China never has visited Japan; and though a man of shrewd insight into Japanese ideals, he cannot escape the natural prejudice that blinds unformed Chinese minds about Japan. He is disposed to regard Japan with more or less contempt and to look upon all Japanese movements as based on conceit. Up to the present he has participated in all the disputes Japan has had with China and he has done all he could to bring disadvantage to Japan. Had he but visited Japan often enough to learn that she was in no way inferior to China, he would no doubt have learned that there was nothing to lose but much to gain from greater intimacy.

Many thousands of Chinese young men are sent to study in Japan every year; and, strange to say, most of them return to China strongly anti-Japanese. Probably most of this prejudice is due to the indifferent treatment they meet with from their companions in Japanese boarding houses and among students in general. It is surely a mistake to allow the petty personal feelings of affronted youth to create discord between two great nations. Men of foresight and knowledge, like Dr. Sun Yat-Sen and Mr. Hwang Hsing, take a different attitude and try to bring the two countries, closer together. Nothing can do more to bring about better relations between China and Japan than more exchange of visits among the leaders of both countries.

It is greatly to be desired that President Yuan-Shikai should make a visit to Japan. Of course Japan cannot expcet that even if he did pay her a visit his notion of her would be at once modified to one of greater favor; but it is certain that he would learn a few useful things he does not now know, and might perhaps be more disposed to further a concert with this country. Narrow in mind and limited in knowledge of Japan Yuan is dependent upon flatterers for international information, so he actually believes that the world will welcome his enthronement as Emperor of China. A visit to Japan would do much to convince him to the contrary.

Thus Japan's desire to bring about a closer association with China is defeated chiefly by the ignorance of Japan that prevails among the leaders of that country. All Japanese men of influence have visited China and made themselves familiar with the situation there. The want of knowledge is on China's side, not on our side. Japan's fundamental policy toward China has been decided, and not even the personal opinions of the Premier can change it, so far as our basal attitude goes. This being so, friendship and good will between the two nations depend on China's becoming familiar with our policy and abiding by it. Japan is influenced by an undeviating policy and an unswerving sincerity.

At present Yuan-Shikai is the center and soul of China, so far as government goes. If his rule becomes secure and his office hereditary no doubt the promised visit of his son to Japan may be expected to have a wholesome effect on the future relations of the two countries. It is a custom for heirs-apparent to go abroad, both in Europe and in Japan, our Emperor having visited Korea when he was Prince Imperial. No matter what changes may take place in the ruling house of China the visit of so important a personage to Japan as the son of the President of China cannot fail to prove beneficial to the two nations. We hope, therefore, that Yuan will not allow his national pride to prevent such a visit.

It is written in the Chinese classics that the dragon is only a dragon so long has he can float on the clouds, but without such assistance he is no more than an insect. China is seldom without people of the dragon's ambition to create

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rebellion and follow notions that are in the clouds, resorting to the most extreme means to gratify ambition. It is impossible at present to tell whether the would-be dragons will find clouds sufficient to float them, but the revolution seems to be making headway. Whoever he may be that proves able to secure the position of dragon in China, he cannot expect better relations with Japan until China understands Japan's policy and seeks better relations with Japan. It is to be regretted that among those Chinese who have visited Japan and know something of her, one does not arise who can sway the opinion of the country and establish a permanent government. Certainly one who fears to cross the narrow straits that separate the two countries, cannot be expected to prove equal to the task.

Those who neglect to keep themselves well informed as to their real interests deserve no sympathy if they fail. If the leaders of China are too egotistic to take an adequate interest in what is for the good of their country, what hope is there for China? China's fearful slowth is due for the most part to this overweaning egoism and pride. It is very difficult say whether China will soon break away from her traditional policy of checking Japan's progress on the continent of Asia. It is probable that China will incline to the sympathy of Germany or the United States, or some other distant country, to help her against the intrusion of Japan. Such a policy can only result in the ultimate partition of China. In any case China would suffer great loss. It will be most wise for China to take warning from the past and see what disasters her traditional policy has wrought. If she persists in her opposition to Japan there is no country of earth can save her. Japan will take just what measures she deems best under the circumstances.

The egoistic policy of China in the past has led to her humiliation both by Manchuria and Mongolia; and if she goes on with this policy her humiliation may be repeated. There is some danger that her officials may be tempted by trivial matters to neglect those more vital to the future of the nation. China's safety depends on her going hand in hand with her nearest neighbor. Japan must see to this in connection with the Powers or else alone. At present the Powers are too much occupied with war to pay adequate attention to the question. Japan on the other hand is very conveniently situated for a solution of the trouble. She is convinced that she alone is now qualified to keep the peace of the Far East; and the most essential thing is for China to understand Japan's position. The establishment of an entente between the countries depends on China; and Japan should allow no difficulty to prevent her bringing about better relations. It may be an apparently unsurmountable task; but Japan should not relinquish it. For the present Japan is watchfully waiting to see how the situation improves in China.

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THE SAGE OF OMI

By F. YAMAZAKI

IN the year 1638 there appeared in the streets of the old capital at Kyoto a student who went about inquiring for a teacher who could show him how to be a scholar. The young man's name was Kumazawa Banzan. Consumed by abnormal ambition for knowledge the youth wandered about Kyoto for two years, not being able to find the teacher he desired. One day a samurai acquaintance of his told him the following story.

Some years ago there was a man who passed through Omi on his way from Kaga, intending to reach Kyoto, having obtained a horse at Kawaraichi. His purse being rather heavy he tied it to his saddle; and when he went to an inn at a certain post town, he happened to leave the purse as it was, fastened to the saddle. The man from whom he had hired the horse, on arriving home again, found the purse tied to the saddle. So he went all the way back to the inn, found the man to whom the purse belonged and returned it to him in tact. The purse contained about one hundred *yen*, and the traveler wanted to reward the honest farmer by giving him some of the money, which the latter refused, saying he had done no more than his duty, for which no reward should be required. The traveler then reduced the sum of offered and pressed the man to take it, but he still resolutely declined. To please the traveler the man at last consented to take two *sen*, the usual tip for a trifling service. On receiving the coin the farmer at once ordered drinks with it and treated those present. The samurai naturally wondered at such an unusual degree of good breeding in a tiller of the soil and began to inquire somewhat more minutely as to the man's antecedents. The man informed him that he was only an ignorant peasant of the village of Ogawa where there lived a scholar named Nakaye who was accustomed to give lectures on morals to his neighbors and had a very salutary effect on the whole district.

No sooner had Kumazawa Banzan heared that story than he decided that Nakaye would be the very man to secure for his teacher; so he at once set out for Omi. He at length reached Nakaye and requested his services as a teacher. Nakaye replied that he did not consider himself qualified to be the teacher of a young man desiring to become a scholar. But the young man persisted, being determined not to be put off. After standing for two days at Nakaye's gate, the mother of the latter took pity on the poor

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youth and besought her son to agree to the lad's request, which he finally did.

After studying for some time with Nakaye young Kumazawa entered the service of the lord of Okayama and finally became his prime minister and one of the leading statesmen of his time. Such indeed was the influence of Nakaye on the young men with whom he came in contact, obtaining for him the name, Sage of Omi. This name he still retains long after his spirit has departed, the people worshiping him as god incarnate.

Nakaye Toju was born in the village of Ogawa in Omi in the year 1608, of samurai family, his grandfather having served under the great Kato Sadayasu, lord of Yonako in the province of Hoki. His father, being disgusted with the conventional hypocricies that prevailed among the samurai of the day, retired and led the life of a farmer, and the lad Toju was born and raised on the land. Brought up amid the charming natural scenery of Lake Biwa, the boy was early a son of nature; and in his 9th year the lad was taken to Omi by his grandfather, who intended to take the boy to Hoki and have him become a samurai in the clan. This was how it came about that the boy was educated as a samurai.

In the year 1617 when the lord of Yonako was, by order of the Shogun, removed to Osu in Iyo, the Nakayes went with him. Toju was then about ten years of age and already distinguished as a prodigy of learning and for physical exploits. At the age of eleven the boy was heard to remark on the phraseology of an extract from the writings of Confucius, which says: From the Ruler to the common man, all should make it a fundamental principle to cultivate virtue and selfmastery;" crying out that morality was a grand ideal of authority to which all should aspire and to which all should unconditionally submit. It was this noble ideal that molded the character of Nakaye all through life.

When young Nakae was fourteen he lost both his grandparents and succeeded his grandfather as heir. At the age of 18 he lost his father; and on hearing of his father's death he wished to go at once and bury him, but being a vassal of the lord of Iyo, he was not permitted to leave his post. He invited his widowed mother to come to him, but she did not wish to leave the village where her husband lay buried. This isolation from his family in a time of sorrow disgusted Nakaye with samurai rigor, and he took the same dislike to cold convention that had characterized his father.

Nakaye from this time took up the study of Chinese literature, covering the entire field of knowledge, including even medicine. His progress in all lines of knowledge was indeed immense. It was a time, however, when military tactics and skill were much more admired than literary culture, and the attitude of Toju was regarded as in defiance of the spirit of

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the time. He vainly endeavored to break away from samurai service but his lord restrained him, well knowing his greatness of character and his skill in arms. In the year 1633 Nakaye happened to read a Chinese book in which he came across the following passage: "Though the trees desire quietude the winds none the less cease not to trouble them; and though children desire to serve their parents ever so well, the latter do not linger but pass away." Much impressed by the thought suggested Nakaye left his clan without leave and started for his native province, leaving behind him a letter of explanation as well as all his property. He was then in his 27th year and the prime of manhood. So summary a forsaking of clan and duty was usually punished with great severity, but the Lord of Iyo well knew Nakaye's filial piety and did not pursue him.

Settling down with is aged mother Nakaye now served her most filially, leading the life of a farmerwith a scholar's mind, always teaching the villagers true manhood. He held classes for them at night, and the number of those that came so increased that accommodation could not be found for them. So the villagers built a hall, which they called the *Kwaisho*, or meeting place, and here Nakaye regularly ectured to them. In they year 1637 when Nakaye was 30 he took a wife; and though his mother rather rebelled at the woman's plain features, the son insisted on having her for her noble nature and spirit.

Though Nakaye Toju was a Confucianist of the school of Chu Hi, he happened to read the works of Oyomei, ealled Wang-Yang in Chinese, and was thenceforth converted to the new system of thought. He at once hastened to inform his pupil, Kumazawa Banzan, of his change of mind and recommended him to study Wang-Chang. Nakaye was no fanatical follower of the Chinese classics; he was rather an eclectic reader. In speaking of the Analects of Confucius once, Nakaye remarked: "This is the record of sages and wise men, but times differ and the ancient maxims are not all practicable now." Only a brave man could have uttered such heterodox opinions at that time.

The teachings of Wang-Yang-Min, which Nakaye favored, may be summed up as follows:

The origin of the universe is the *Taikyo*, or great void, in which all mundane phenomena are included. Heaven has its virtues and man has his. These two have come from the same root; and so their agreement is the one great object of human life: the union of the human and the divine. What we know is what we can practice: if a man cannot *do* a thing, he knows it not. The knowldge that one can practice is what is indispensible to the attainment of the object of human life.

This tendency toward pragmatism greatly pleased Nakaye, as offering a practical system of thought for the conduct of life. The famous Japanese soldier,

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Saigo Takamori, was a zealous disciple of Wang-Yang-Min. But it was Nakaye that drew the attention of his countrymen to the greatness of thought presented by the Chinese sage; and the fame of Nakaye as a sage spread far and wide. The daimyo Ikeda Mitsumasa, lord of Nakaye's old pupil, Kumazawa, invited Nakaey to come to him, but the sage declined the honor; and so Ikeda, whenever he made a journey to Yedo, used to visit Nakaye on his way back. The lord of Omi in whose domain was the village of Ogawa, also invited Nakaye to come under his care; but neither did he accept that invitation. Nakaye continued to reside in his little native village up to the year 1648 when he took consumption and died at the early age of forty-one. The daimyo Ikeda has continued to celebrate every year the anniversary of Nakaye's death. His writings, which are many, are widely read in Japan. Naturally about the name of such a man numerous anecdotes cluster.

Once there was in the clan of Nakaye a friend who had a stupid son named Ono Ryosuke, whom Nakaye had for a pupil in medicine, but the youth forgot everything he was taught. But by following Nakaye to his native village and keeping constantly under his instruction the man became quite an expert physician. In speaking about it, Nakaye remarked that he had done his best to make a physician of Ono, but the man's success was finally due to his own industry, which he thought ought to be a lesson to those favored with more brains.

One day Nakaye took a palanquin to ride some distance; and on the way he took occasion to make a public address on justice and humanity, which so touched the ignorant peasants that they wept with emotion and joy. Since his death Nakaye has received all the homage and devotion due to a god. One day a samurai from Omi came to the village and inquired as to the grave of Nakaye, and a peasant gladly offered to guide him to the spot. But before setting out, the rustic ran home and put on his best clothes, which the samurai took as a mark of special respect shown to himself; but when they reached the sacred enclosure, the peasant reverently knelt down before tomb; and the samurai afterwards asked whether the man had been servant or was perhaps a relative of the deceased, when the rustic replied that he was not a relative, neither had he been a servant, but that all the villagers had been taught by Nakaye and were greatly indebted to him for their moral improvement. The samurai being much struck by the action and spirit of the peasant, himself bowed before the great man's grave and did homage to the departed spirit. Thus does the character of a good man, though dead, yet speak.

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THE SAGE OF OMI, NAKAYE TOJU

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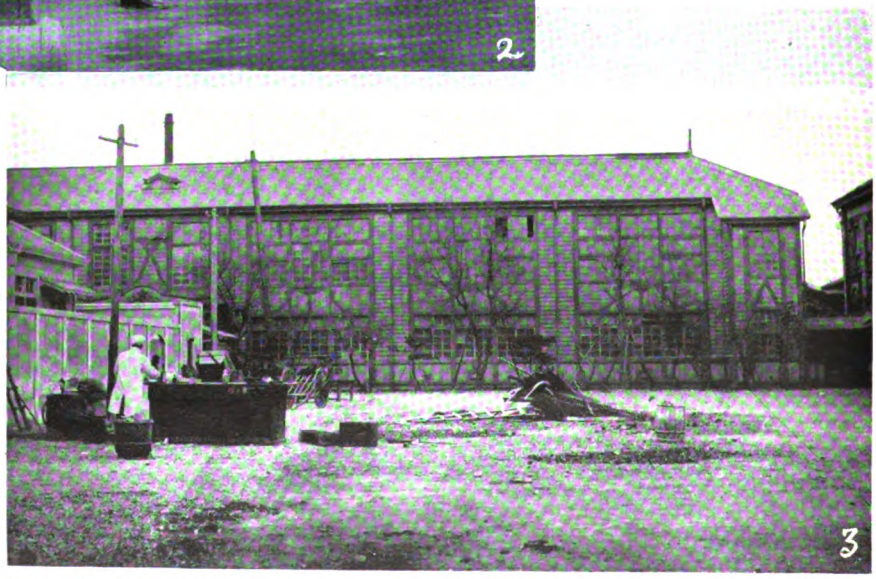

1. A TYPICAL POLICE BOX 2. POLICE OFFICER AT HIS BOX
3. TOKYO POLICE SCHOOL

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JAPANESE POLICE

By F. NISHIGUCHI

THOUGH the police of Japan are worse paid than those of any other country in the world, they are regarded as efficient and faithful as any that can be found. This is due no doubt to the fact that in Japan ability and loyalty to duty are never made to depend on money. However much the Japanese official may like to a better salary and to improve his circumstances, he is not expected to show it, and the policeman is no exception to this trait. His pride must lie in the fact that he is an official of the empire rather than in the emoluments of his position; so that it is very rarely that a policeman of Japan is found to succumb to the influences of filthy lucre. Another reason is that most of the police force of Japan consists of men who belong to the old samurai families, who were wont to dispise trade and all traffic in money. This is not so true to-day as it formerly was, since a great deal of new blood has come into the ranks of the police in recent years. A samurai will at any time prefer to take a poorly paid position in the police force to finding himself ranked among merchants or tradesmen. And though the national police are not ranked very high socially, they are nevertheless proud of their place as guardians of the peace and are inclined to glory in their purity of motive and honesty of life.

After the establishments of the national constabulary a German officer was employed to instruct the force, and police training schools were organized in various districts, any one between the ages of 20 and 45 being permitted to enter. After passing the entrance examination the candidate for police honors goes through a system of drill and training for three months. Most of the entrants are graduates of middle schools or non-commissioned officers of the army reserve, and these have to pass a less strenuous examination than other applicants.

The police force is always divided into two, each to serve 24 hours on a stretch, part of their duty being to exercise themselves in *jujitsu* and other gymnastic feats, no exception being allowed even on holidays. Some are serving in the regular police stations and others have to stand at the various police-boxes all over the city. The Japanese policeman does not patrol a beat, as they do in western countries. He is always at his box where he may be found when wanted, either by personal application or by telephone. In one way this is rather convenient, but often more so for the offender than the offended, since the criminal aims to operate where he knows the officer of the law does not approach. However, in dangerous places plain-clothes police often patrol on occasion, especially when there is an epidemic of thievery.

In large cities like Tokyo traffic is not yet so congested as to require the presence of police for its regulation. There is a fine central police office in the capital, which is the Scotland Yard of Tokyo, from which all offices in the city are controlled. In all Tokyo there are no more than 40 police stations, with some 14 in the suburbs. During the year 1914 there were 27,700 cases of arrest in Tokyo and 187,600 of police interference, among a force of 3,700 officers, in a population of well over two million people.

The Japanese policeman carries no arms but a sword; and usually robbers are armed with the same weapon. Not infrequently the officer is worsted in the fray and either killed or hurled into a canal. For all his trials and dangers the Japanese policeman gets no more than

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from 12 to 25 *yen* a month, according to rank and length of service. A man has to serve at least ten years before he can expect the maximum salary. In addition he is allowed from 6 to 10 *yen* for expenses. For bachelors the life is not so burdensome, but the family man has a hard time to make ends meet. Those officers capable of acting as detectives or interpreters get an increase of from 5 to 20 *yen* a month, according to length of service and duty performed. The number of these is very limited, however. Taking the rank and file, from the highest to the lowest, the majority have to get on with a salary of from 18 to 35 *yen* a month. The average one has little hope of getting more than 25 *yen* a month, even though he serves all his life. The only way he has of looking for anything extra is as a reward for securing the arrest of notorious criminals when he may expect a gift of from 50 to 100 *yen*, according to the importance of the case.

The Japanese policeman is generally respected and trusted by his countrymen; and he has to keep up a good appearance, in spite of his poverty, to deserve the respect in which he is held. His wife is entitled to be addressed as *okusan*, instead of *okamisan*, the title of a lower-class wife. The police in the rural districts naturally live a much less strenuous life than those on duty in cities. Living is cheaper and not so much attention has to be given to uniform. The peasants often give their protector vegetables and other gifts to help out; and although the acceptance of gifts is strictly prohibited by the regulations, an exception is made in the case of vegetables and fruits in the rural parts. The country policeman receives less allowance for expenses and is thus permitted to accept gifts in kind. That men thus unfavorably situated so far as this world's goods are concerned, live an honest and upright life, is something of which the force as well as the nation may justly be proud, as it surely deserves the highest praise. Sometimes men of wealth build for the police a lodge near the rich man's gate, where the officer may live rent-free, which, of course, is also a convenient protection to the rich man's estate. And not infrequently, too, private citizens allow an officer the use of a room in their houses for the same reason. The name of the officer is then placed on the gate beside that of the name of the householder, and no doubt it has a deterrent effect on would-be intruders.

In the whole of Japan proper there are about 42,00 police. Promotions are made from among those who have served long and efficiently and obtained the highest salary; and the highest honor is to be appointed Chief of Police. Those officers passing the civil service examination are available for promotion to the rank of police-sergeant, when the lowest salary will be 30 *yen* a month, without expense allowance. Though the salary thus often leaves the honored one an income somewhat below that of a senior officer in the regular force, he has a gradual increase of salary, the maximum being about 100 *yen*. The competition for such a position is naturally keen, now that the cost of living is so high. Recently among the candidates were three graduates of the Law College of the Imperial University.

The Japanese policeman is uniformed in German style, though since the war with Russia there has been some change more after the Russian model. It is somewhat remarkable that even noblemen have at times undertaken police duty in Japan, among whom may be named Viscount Oura, and Baron Den who is a member of the House of Peers. On the whole it may be said that the Japanese policeman lives up to the samurai ideal which was set before him from the time of the establishment of the force. If he serves over five years he is allowed a retiring allowance equal to half a year's salary; while those who serve over 15 years are granted a pension when they retire.

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MATCH MANUFACTURE

By K. SHIMODA

THE match did not find its way into Japan until the later period of the Tokugawa régime, fire up to that time having been made by flint and steel with tinder. In the early part of the Meiji era the use of matches became common. The man who introduced the western match into Japan was Makoto Shimidzu who went to France to study in 1870, as one of the students selected by the government to take up the subject of engineering. Returning home in 1875 he started the manufacture of matches, as this industry had not then been attempted in Japan. His factory, called the Shinsuisha, he established at Honjo in Tokyo. At first he labored under the difficulty of not being able to obtain a sufficient supply of white poplar wood for match sticks, but at Nikko and around the base of Mount Fuji he discovered wood fit for the purpose, a plentiful supply later coming from Hokkaido.

In 1878 Mr. Shimidzu again went to Europe, visiting all the principal match manufacturing centers; and when he came back factories were started at Osaka, Kobe and Nagoya. There was considerable difficulty at first in getting the Japanese to take to the use of matches, as the fire rubbed out of them was deemed unclean and unholy, smelling too much of the nether regions. For years no Japanese would think of using a match to kindle the sacred fire before the altar shelf of the temples or shrines, the light always being struck with flint and steel in the good old way. The prejudice persisted for many years and only recently has it completely disappeared.

The Japanese make three kinds of matches, the safety match, the phosphorous and the sulphur match; and the industry is divided into various branches, those who make sticks only, those who make boxes and those who put on the ignition tips on the match sticks. The stick makers purchase their wood in the best market and carry on their trade apart from the others, the woods used being white or red poplar and larch. The trees are felled and sawn into lengths of from 7 to 10 feet, brought out and again cut into blocks of a little over 8 inches in length, the rind being then taken off. These are put through machines which cut them into match wood, which, after the cutting, is dried and bundled. The woodmen go into the forest in the spring, usually in April, Hokkaido being the best place.

The making of match boxes is an independent industry too, the wood preferred being larch or *hinoki*, which is purchased from timber merchants. The boards are cut in two sizes, one for the sides and and bottom of the boxes and the other for the holder or case. The wood is made into thin shaving-like pieces by hand, and the boxes are made by hand, rice paste being used to stick them together and to hold the paper coverings, the whole being let out to poor people everywhere over the

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town. Thus there are no special factories for the making of match boxes. The finished boxes are piled in divisions of ten thousand. Another business is the making of packing cases in which to place the match boxes after they are filled with matches, which must be strong enough to stand transportation.

The busiest department of the industry is the making of the finished matches. Here there are thousands of hands all in constant activity, drying the match sticks, passing them over a hot iron plate, parching the ends so as to fit them for the reception of the chemicals that make them light under friction. Before the chemicals are put on, the wood is soaked in parafin. Then the heads are put on; and when these have well stuck, they sticks are again dried in the sun, phosphorous matches alone being dried in rooms, to prevent evaporation. Most of the hands employed are women. These take the finished matches away in trays and put them into their boxes. Most of the work is done by hand, machines not being used except for preparing the sticks. This is because Japanese labor is still cheaper than machinery. Foreigners looking over our match factories think that, although they are thirty years old, they are still in their infancy, because of not using machinery; but these little factories turn out quite as many and as just as good matches as the mechanical factories of the west.

In 1902 there were some 28 match factories in the whole empire, representing a capital of no more than half a million *yen;* yet their annual exports amount to no less than 4,000,000 *yen.* The total match production of Japan is now valued at about 8½ million *yen* a year. This year on account of the war the demand has so increased that the output will total at least 14 million *yen,* while the number of factories has increased to 250, employing about 20,000 laborers.

The exports of Japanese matches go chiefly to Hongkong, Bombay, Calcutta, Straits Settlements, China and Dutch Indies. In India Japanese matches have successfully competed with those from Switzerland and Germany, and now that German matches are off the market, Japanese matches stand a good chance of securing it. The factories of China are developing, however, and Japan must expect strong competition there. Objections have been made to Japanese matches on the score of the brittleness of the wood and the irregularity of quality, which defects are due for the most part to the great number of small houses engaged in the making of them. But they have the merit of incomparable cheapness while being on the whole good. A package of ten boxes is sold for one penny, and at such a price they could hardly be made better.

There is a great variety of match-box labels in Japan, and there are collectors of these, just as there are collectors of stamps. Some people are so zealous in this respect that they carry a pointed cane so that in case they see a match box on the road they may pick it up to see if the label is one unknown, when they can secure it. This sly method is used, as they are ashamed to be seen stooping to pick up what another has discarded. These virtuosos hold annual conferences to compare notes and examine collections. The labels current in Tokyo and neighborhood are yellow, red, black and have no special resemblance, each with its trade mark or crest. Those made in Osaka have red, green or blue labels which are considered more attractive. The Japanese try to meet the taste of the people to whom they export matches; and labels pleasing to Chinese eyes are put on th se sent to that country, such as the dragon or the hero Kwanu, while western designs are often put on those going in that direction.

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MASTER TOMIOKA

By DOPPO KUNIKIDA

THIS is a tale that takes one back to the time of an old daimyo whose name is now lost in recent antiquity. Even the names of those who played important parts in the drama have fallen into more or less obscurity, while some of still less distinction have acquired wealth and titles, their names standing out conspicuously in history. Such misfortune falling upon genius is no doubt due to some stubborn eccentricity or cross-grain that consigns meritorious personality often to oblivion. Master Tomioka was such a man.

Master Tomioka is not so obscure a personage to certain Tokyo nobles as he is to the world in general. The very mention of his name brings chagrin to their spirits. Declining the offer of relatives to contribute to his living, Master Tomioka retired to a small house in the suburbs where he eked out a livelihood by teaching Chinese to a few impractical youths. His family then consisted of no more than an old servant and a daughter, the latter a beautiful girl of eighteen, Uméko by name.

Among those who took lessons in Chinese from Master Tomioka were three university students, who had already taken their degrees. There was a rumor that one of these had an eye on the pretty daughter with a view to marriage, though it was more probable that all three had this ambition, each believing himself the man of her choice. At any rate the young men of the neighborhood kept watch on the three and was always expecting developments.

One summer evening a young gentleman in foreign dress called at the house of Master Tomioka; and he turned out to be no other than one of the said three rivals for the hand of the fair daughter, having now become a lawyer. Uméko came to the door to admit the visitor; and when she saw it was really her former friend, Mr. Otsu, she blushed to the ears, to which emotion his blushes immediately responded. Then he fell into coversation with Tomioka in which Otsu informed him that he had taken the degree of doctor of laws.

"Doctor of laws? What is that, may I ask?"

"Why, it is a degree in law, of course; and I have obtained a good position in the Department of Home Affairs, through the good offices of my friend, Mr. Ito."

"And that has made you happy, has it?" said Master Tomioka. "Which Ito is it who has got you the position? It is not Prince Ito, is it?"

"It is, indeed," replied the young lawyer, gaily.

"Ah, Shunsuke, is it," interjected the host, calling the great man by the name of his boyhood. "And I hope Shunsuke is well and as vigorous as ever."

"Hm, ah, he is very well, yes."

"Next time you see him remind him to drop me a line now and then; he should not forget his old samurai friend. I hope you will not defer too much to him, as to do so would be quite unbecoming to a former student of the Tomioka school, you know. Had you taken the trouble to consult with me I could have written him about you and done much more for you than you have done for yourself."

Having thus delivered himself Master Tomioka relapsed into silence; and soon afterwards Otsu departed, taking an interested glance at the fair face of Umeko as he hastened from the gate.

At Otsu wandered across the field path toward the city he murmured to himself, saying:

"That man Tomioka is hopeless; he

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is as mad as a march hare. What a pity it is that so beautiful a girl should have so impossible a person for a father!"

Not many days after this a rumor got about that young Doctor Otsu was about to contract a marriage with the daughter of land-owner named Kuroda, Miss Tama. Though inferior in looks to Umeko, Miss Tama was the brilliant graduate of a High School for girls, which counted much in her favor. Otsu having been thus disposed of, there were now left but two rivals for the hand of the fair Umeko. Gossip was now rife as to who should be the lucky man, Takayama or Hasegawa.

Meanwhile the wedding preparations for the marriage of Otsu to the Kuroda girl were going rapidly, on and as both families were well to do, great things were expected. A little stream ran through the village; and on the nuptial day two men were seen angling there, one of whom proved to be Master Tomioka and the other was the head of the village school, and a former pupil of the Master. The head of the village school was a young bachelor of about 27; and as he beheld the wedding preparations under way, he asked Tomioka whether he had been invited to the ceremony.

"Yes, I have been invited" answered Master Tomioka, "but I am not going," which, as a matter of fact, was less than the truth, seeing he had received no invitation.

"How about yourself?" said Tomioka.

"Ah, Otsu is out with me now-a-days; so I am not invited."

"In any case it were better not to go; Otsu is such an ungrateful pedant, far inferior in every way to such fellows as Hasegawa and Takayama, the latter being a very promising fellow."

At this the head of the village school kept an ominous silence, gazing fixedly at the surface of the water.

Three men passed along, talking rather loudly. One was Otsu himself, the other a friend of his and the third a clerk of the house of Kuroda. The latter was heard to remark that, Otsu was reported to be in love with Umeko, the daughter of Master Tomioka, to which Otsu made an indignant denial, remarking that while the girl was quite passable, her father was impossible and ever stood in the way of his daughter's prospects. On hearing this the head of the village school burst out laughing, while Master Tomioka threw down his fishing rod in a rage and called out after Otsu: "You are nothing but a great fool." Glancing round, the three caught sight of Tomioka and quickly disappeared.

Master Tomioka now stood gazing vacantly at the opposite bank of the stream. It was an autumn day, when all things were sad and sombre, as if to sympathize with the mood of Master Tomioka. The old man was indeed much dejected, and turning to his companion, he remarked:

"Pray, let us take our rods and return to my house."

So they took up their fishing tackle and proceeded silently to the house of Tomioka, the village teacher not then going in but continuing on his way home. That evening he ventured to call at the house of Master Tomioka, but he found is silent as the grave. At last the old servant, Kurazo was found; and he informed the visitor that the Master had left for Tokyo, taking Umeko with him.

The village teacher was somewhat astonished at this sudden move on the part of his old master; but finding that Tomioka had left a letter with the headman of the village, he went to that official to see what further particulars he could glean.

Yes, it was true enough that Master Tomioka had gone to Tokyo with his daughter. Since Doctor Otsu had decided to marry the daughter of Kuroda, Master Tomioka was greatly downhearted and could not endure the disappointment; so he intened to take his daughter before Prince Ito and Count Inoshita and have them bring about a marriage between her and young Takayama.

Now the headman of the village suspected the teacher's own interest in the girl and advised him to follow it up. He explained to the village teacher that as Master Tomioka was now in his

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dotage he did not know very well what he was doing, and probably was obsessed with the idea of getting his daughter married anyhow. The teacher took the hint and returned to his house with a new determination.

When the village teacher was a pupil at the Tomioka school, he had proved a better pupil than any of the three rivals for the hand of Uméko; but his parents being poor, he was unable to proceed to the university, as the others had done, and he had, therefore, taken to teaching. He felt that Master Tomioka was bent on getting a university graduate for his daughter, and the circumstances were accordingly against his suit. He knew that his position as the educator of five or six hundred children was far more important than the position held by his rivals, but it would count but little in the world's eye. The teacher wended his way home with a heavy heart.

After a week Master Tomioka returned with his daughter from Tokyo; and the teacher was surprised one day to receive a letter from his asking him to call. The teacher was not long in responding; and as they all sat together sipping saké which the beautiful Uméko had poured for them, Master Tomioka began:

"You were no doubt taken aback by our sudden departure to Tokyo; but I have been greatly troubled of late. I did not stay very long in Tokyo either, as all those fellows who once lived in our village and knew us, are now hopeless scoundrels."

The young teacher was alarmed at this remarkable outburst.

Master Tomioka continued: "I took my daughter to both Ito and Inoshita, but they were so busy priding themselves on their titles that they treated us very shabbily and I could not remain in their presence; and to make matters worse, the two students, Takayama and Hasegawa, are quite like Otsu, and are quite happy to get a living somehow as the petty officials of the government."

Some of the guests took their leave as early as possible but the village teacher lingered on, until Master Tomioka at last fell asleep, when the last great was obliged to take leave also; but on his way home he felt a sense of relief, as though a heavy burden had somehow fallen from his shoulders.

Soon after that the headman of the village received a letter from Takayama and the other friends of Tomioka saying that the old man had visited the city and was as cross as a bear, fancying that all were against him and illtreating him and that he was too perverse for anything. Takayama said in conclusion that he had hoped, at the instance of Count Inoshita to marry Uméko, but that her father's overbearing manner made it quite impossible for him to think of it. At the same time he had not abandoned the idea, and he hoped the headman of the village would intercede for him, as Uméko was much more beautiful and accomplished than most of the girls he met in Tokyo. No doubt the old man could be got around by proper strategy. He had taken a huff and left his colleagues at the time of the Restoration and now they were all men of high title, while he was left out in the cold. This had doubtless embittered the old man a good deal. "However, look out and see what can be done!" the letter concluded.

The headman of the village called on Master Tomioka several times after this; but he got no opportunity of an interview, as every time he called, Master Tomioka was found drinking with the head of the village school.

One day the head of the village school went to the house of Master Tomioka and found the fair Uméko asleep in her room open to the garden. She awoke and the fell into conversation. When the old man saw this he was furious and scolded the girl beyond measure. But Umeko was one who never said anything against her father, and so she obeyed meekly with tears. The old servant, Kurazo, often pitied her and used to comfort her by remarking that she was a goddess.

Master Tomioka summoned the village teacher to him and demanded what he meant by accosting his daughter when she was having her siesta, and upbraiding him for coming to the house so often.

"You have come here to inquire after

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my health or to court my daughter," exlaimed the old man, "but more probably the latter!"

All the teacher could do was to bow in silence.

"You want my daughter, I know very well, continued the irate father, but you are only the head of a village school. I have refused her to university graduates like Takayama and Hasegawa; and do you suppose I am going to throw her away with the likes of you? I wonder if you know who you are!"

The teacher bowed again meekly and said never a word. But he thought the attitude most strange on the part of one who professed to dispise titles and rank. At last he broke out and said:

"Yes sir, if the truth must be known, I *do* want your daughter; and if I can I shall make Uméko my wife."

"But what if I do not consent?" shouted the old man.

"Then it can't be helped," said the teacher. "I shall be in despair."

"Well then, go home; and don't let me see your face again until I call for you," said the father.

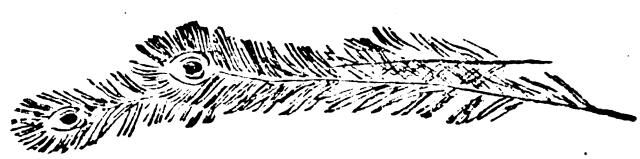
The young teacher started for the door, and Uméko accompanied him to the porch, apologizing for her father's anger and haughty words. As he went home he comforted himself with the thought that Uméko loved him, in spite of her father's violent attitude. Thus he was cheered in his school work all day.

Three days passed; and the old servant, Kurazo, came with a letter from Uméko, dictated to her by her father, asking him to call that evening. The village teacher, deeply rejoicing, ventured into the house of Master Tomioka, trembling as he went. They all chatted together pleasantly until after ten.

Next day news was abroad; and the village headman took a piece of paper and wrote to Takayama that it was no use to proceed with the suit for the hand of Umeko, as Master Tomioka had promised her to the head of the village school. There was a time, he suggested, when Takayama might have had her; for her father had taken her to Tokyo for that purpose, but the high and mighty attitude of titled ones had so disgusted the old man that he resolved not to give her to city folk, even Takayama himself being esteemed one of the haughty ones. The dead man suggested further that the best way was for Takayama to take the matter all in good part and send a note of congratulation to Master Tomioka.

Thus after some days the weeding was consumated and the fair Uméko was seen hanging out clothes in the garden of the head of the village school.

In November of that year Master Tomioka died; and the newspapers published a long biography of him, mentioning the famous names that had once been his pupils, including many nobles. And the people of his province, who knew his circumstances, nodded their heads knowingly and said: "Ah, poor old Tomioka is gone at last." But the world opened its eyes in wonder that an unknown man should have had such illustrious pupils and friends.



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THE SATSUMA REBELLION

By H. FUKUCHI

THE little war which took place in Kyushu some fifty years ago and known among the people of Japan as the South-western War, though it lasted scarcely more than a year, yet cost the nation a considerable sum of money and the life of one of the greatest of Japan's heroes, Saigo. If wars are to be judged by social and political results, the Satsuma Rebellion, as it is called by the western world, was one of the most important events in Japan's later history.

The cause of the rebellion was twofold. The first trouble was a difference of opinion between the political leaders of the time; and the second reason was the spirit of disaffection that prevailed among the young men of Satsuma, who thought their leader, Saigo, was not justly treated. Fancying that those surrounding the Throne were disloyal to the interests of Japan, these youths resolved to remove the sycophants and give Saigo a chance to run affairs.

At that time there was in Korea a spirit averse to Japan, and an attitude of violence toward Nippon on the part of the Koreans was more than the youths of Satsuma could endure. In 1873 the Japanese Minister to Seoul was attacked by Korean soldiers assisted by a mob, and had to flee for his life. This so displeased the great Saigo Takamori that he insisted on an immediate invasion of the peninsula. Ostensibly Saigo wished to punish Korea for her insolence toward Japan; but secretly he aimed at checking the downward march of Russia toward Pacific, a course he could even then clearly see that country to be bent upon. But the Tokyo authorities thought that Korea could be brought to terms without invasion, and decided to despatch an envoy for that purpose. It was the moment when Prince Iwakura and his party, including Ito and Kido, had just returned from their mission to America and Europe, filled with admiration for western civilization and achievement; and when they learned of the determination to send an envoy to demand reparation of Korea, they were filled with terror lest it should involve European complications. And so they contrived to avert the plan. They thought that Japan's first duty was to introduce reforms and become westernized, and then she would be in a position to interfere in international matters; but she should not attempt it before she was herself reformed. To their mind it was impolitic, to say the least, for Japan to embroil herself with any foreign country, apart from absolute necessity.

No doubt this view was not without good reason, from a statesman's standpoint. But the difference of opinion led to what turned out to be a quarrel between the military chiefs of the time and the civil officials of the government; the former sided with the Satsuma element and the latter with Prince Iwakura and his supporters in the Government, who for the most part represented the Choshu clan. The difference at last

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become so strained that Saigo's party all resigned, and great leaders like Prince Sanjo, Prince Iwakura, Count Itagaki and Count Soyejima, followed their example, sympathizing, as they did, with the policy of Saigo. Saigo having done so nobly in helping to effect the Restoration, commanded an immense admiration among all classes.

Saigo returned to his native place at Kagoshima in Satsuma where he received a great ovation from the high military officers and citizens. A private school was then opened for the training of soldiers, though ostensibly only for the general education of young men at a time when there were no other means of education. The Tokyo authorities found fault with the school and showed suspicion as to its aims and policy. The feeling grew more and more intense, until at last in 1876 a spirit of revolt was visible, and an outbreak occurred at Kumamoto, led by the element dissatisfied with the Government. In the meantime Saigo was spending the time in retirement, putting in his days in hunting and other innocent amusements. The Tokyo authorities, seeing that danger was brewing, attempted to take time by the forelock and remove the arms and ammunition from Kagoshima to Tokyo; while the south was filled with Government spies to watch the Satsuma element. The youths of Kagoshima took these spies for miscreants seeking the assassiation of Saigo.

On the night of the 31st of Januray, 1877, the young men of Satsuma broke into the military magazine of the place and secured its contents. At that time Saigo was still away hunting on his preserves at Osumi. The officials of the city, sympathizing with the Saigo party, at once let the rebels have the prefectural treasury, which contained 150,000 *yen*. As soon as Saigo learned of the violence he returned and complained against it; but when his party was attacked he could not take sides against them, and became their leader. "It is a hopeless cause, said he, but I will die with you." Enrollment of recruits at once began, and the samurai of Satsuma, who were reckoned among the flower of the nation, flocked to the banner of Saigo, most of them lads with beardless faces, about 15,000 in all. Some 5,000 more came from Hyuga and Kumamoto.

With Saigo as commander in chief, assisted by several other military officers of note, such as Kirino, Shinohara, Murata, Beppu and Hemmi, the little band went forth to meet the Imperial forces. They aimed first at taking the Kumamoto garrison by storm and then to reduce all of Kyushu, after which they hoped to advance on Tokyo. Some of them regarded this plan as too slow and advocated taking possession of Nagasaki at once, at the same time sending another force to take Kokura, which would result in reducing Kyushu the sooner. The first plan was finally adopted after some disputing, as it was supported by General Kirino.

He, however, estimated the strength of the Kumamoto garrison too low, as it numbered no more than 4,000, mostly conscripts from among the peasantry, with some merchants, whom Kirino considered no match for his pure-blooded samurai. He fancied also that as soon as the surrender of Kumamoto castle should be demanded in the name of Saigo, the garrison would at once yield; but this was over-confidence in their own strength and the charm of Saigo's name. Major-

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General Toteki Tani commanded the Kumamoto garrison, and under him Lieutent-Colonel Kabayama, afterwards admiral, and Major Kodama, afterwards Chief of the General Staff, with several others who subsequently became famous in the nation's annals. They all had a great admiration for Saigo, but they could not allow that to influence their loyalty to the Imperial Government.

The Satsuma forces arrived before the castle of Kumamoto and demanded its surrender, which was promptly refused. So little respect had the 4,000 Satsuma soldiers for the garrison that they carried with them no more than 300 cartridges each; but the garrison held out so well they had to have their ammunition replenished from their headquarters at Kagoshima. The Emperor Meiji proceeded to Kyoto and despatched Prince Arisugawa as Commander-in-chief with Lieutenant-general Yamagata under him, now Prince Yamagata, the total force being 56,000 men. At the same time the navy blockaded the coasts of Kyushu with nine battleships and ten other armed vessels, the largest of which was not above 2,000 tons, the fleet being under command of Admiral Kawamura.

The Satsuma forces stormed the castle time after time only to be repulsed with loss; but when they resolved on face to face combat with drawn swords they caused great inconvenience to the garrison. At last a detachment of the Imperial army came upon the besiegers from the north, and this led to a battle that went on practically for 17 days and nights, the Satsuma men at last being obliged to retreat. At Uyeki they returned to the attack when the 14th regiment of the Imperial army was defeated and the Imperial standard captured, from under the eyes of the leader, Major Nogi, afterwards the hero of Port Arthur. It will be remembered that he gave this at one of the reasons for his suicide at the time of the demise of Meiji Tenno.

By the 12th of March the rebels were forced to raise the siege of Kumamoto, as a great force against them had landed at Yatsushiro, forcing the rebels to retreat into Hyuga and Miyazaki, at length pausing at Nabeoka where they took up a fortified position, which fell on the 14th, and then the rebels were driven into Nagai, where they were completely surrounded by the Imperial forces. Nothing daunted the Satsuma men broke through the cordon into a ravine at Mount Enotake, and making a feint of entering Bungo, suddenly wheeled south-west and returned to Kagoshima on the 1st of September. The city of Kagoshima was not well protected against attack, so they withdrew quickly to Mount Shiroyama behind the city, to await the Imperial forces. The little remnant of 270 men dug themselves in and prepared to resist to the bitter end. They had no barbed wire entanglements like those of to-day, but they builts entanglements of bamboo. Their means of communication were limited to a very imperfect telegraph service. The Imperial forces duly arrived and set to work building an outer bamboo network around that of the rebels to prevent their breaking through.

On the 24th of September the general attack began, the main idea at first being to starve out the rebels; but Major Nodzu opposed the plan, as the ground where the rebels had taken refuge could grow vegetables and supply them for years. The case proving hopeless for the rebels Saigo at last came forth in a palanquin, when he was wounded by a

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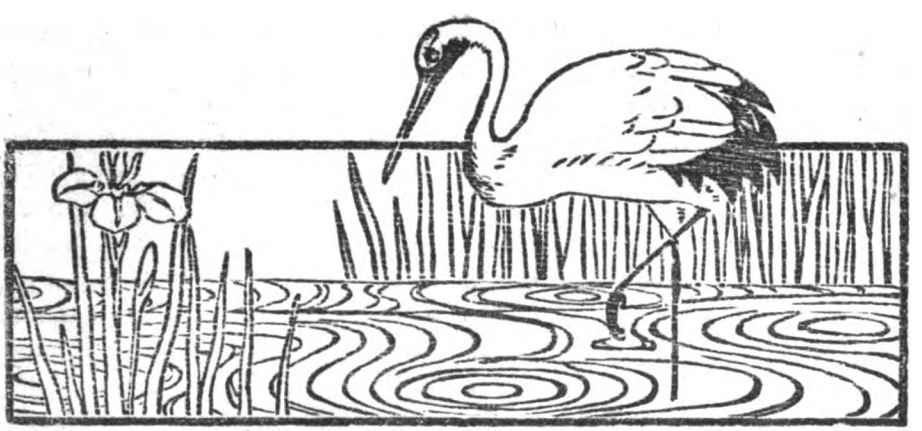
bullet; and then he ordered Beppu to decapitate him, thus putting an end to the life of the greatest soldier of the time. The rebel remnant did not at once yield but they were soon cut up, the last eighty soldiers holding out till they were reduced by the enemy hurling stones on them from the heights, and when the Imperial forces finally entered the little fortress, every man was found dead, including leaders like Kirino and Murata.

The Imperial forces also had some men of great valor in arms, such as the old Tokugawa samurai and those from Aizu, who had little love for the men of Satsuma who had dealt with them harshly at the time of the Restoration. It is said that at first Saigo took no part in the rebellion, merely going about with the forces for protection, but at Enotake, seeing his help was necessary, he took command. Their being able successfully to resist superior forces for so long proves the imperishable valor of the Satsuma men. The affair also showed the fine stuff of which the new peasant conscripts were made, this being the first time since the introduction of conscription that the new men had a chance of showing their mettle. It was nothing less than a marvellous revelation that these country lads should have proved themselves equal to the men of samurai stock. Thus the Satsuma rebellion showed the wisdom of conscription, then but on trial.

The weapons used in this campaign by the Satsuma men were old second-hand Snider rifles; and the new Murata rifle subsequently invented was born of the experiments then carried on. The rebellion has thus been looked upon as the best of training for Japan's nascent army. Were it not for the experience thus acquired it is questionable whether the Japanese forces could have done so well in their subsequent war with China. When Greek meets Greek, as was said by General Oseko, a valor is cultivated such as won the China-Japan war and afterwards the war with Russia; but the struggle with Satsuma was the greatest of all, which clearly shows how the heroes of Japan regard the so-called war of the South-west.



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HIGHER PRICES

By R. KUSUI

WITH the progress of the European war and the constant rise in prices many lucky speculators in Japan have become suddenly millionaires. The soaring of prices in materials like iron, paper and dyestuffs has been especially a financial harvest to those dealing in such lines of trade. But while the few thus smile in clover, the many are loud in complaint over the increased cost of living. Drugs and medicines, which formerly came from Germany, ceased to be imported at the outset of the war, the consequence being an immediate rise in price, to the detriment of the poor and the sick. Antipyrene, which cost only 4.50 *yen* per pound before the war, is now 75 *yen* a pound, and the same thing applies to most other drugs, many of which are not now found in shops at all. The medical fraternity in Japan has been greatly inconvenienced, being obliged for the most part to resort to less efficient remedies or substitutes. The result has been that often serious cases of sickness have had to be neglected with fatal consequences.

The same thing has taken place in the iron trade. The price is now fifteen times as high as it was the beginning of the war. Recently it has shown signs of going down, but it is not expected to be less than five times the price of normal times. Naturally all trades and industries using iron have been unfavorably affected, especially pins, pens and nails. The price of nails went up from 7 to 24 *yen* a cask; and pins from 1.50 *yen* to 4.50 *yen* a pound, and pens from 80 *sen* a gross to 1.30 *yen* a gross. Big orders from Russia have tended furthermore to increase domestic prices. Ink and pencils are four times the ordinary price. The prices of dyestuffs are now at fabulous figures, especially black and red colors. Scarlet dye, for example, has gone up from 30 *sen* a pound to 20 *yen* a pound. Yellow dye is 24 times the ordinary

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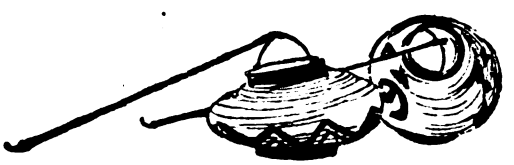
price. Thus the dyers throughout the country have been suffering much, especially the smaller concerns, while the sellers have made fortunes.

Owing to the greatly advanced cost of printing paper this industry has also suffered much, and some papers and magazines have been forced to suspend publication, while those continuing to publish have raised the price about 20 per cent. Paper that was selling at 17 *sen* a pound, is now going at 30 *sen* a pound. The prices have naturally affected the school text books, and the rise has proved a hardship to the poorer children. Most of the imported paper was from Germany and Austria before the war, while the higher grades came from England chiefly, and also from Belgium.

Of course the situation has forced a wholesome development of home manufactures in paper, but the output, though fast increasing, does not begin to supply the demand, but the quality is favorably commented upon. Some time ago renewed imports of pulp from Britain and America reduced the prices somewhat, but big orders from China and Russia have again sent prices soaring. The situation was rendered worse by the attempts of merchants to monopolize the market. Even the price of waste paper went up abnormally, including old post cards and old newspapers. Brass and copper junk of all kinds also witnessed a remarkable rise in prices, and the housewives made considerable money by clearing out their old pots and pans and even their old metal buttons.



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JAPAN'S FAMILY SYSTEM

By PROFESSOR KAWATA

(KYOTO IMPERIAL UNIVERSITY)

IN Japan, as it was to some extent in ancient Greece and Rome, as well as in China, the unit of the nation is the family, which is regarded as an independent entity to which the property belongs rather than to the members. The privileges of the family center in the head, to which all the members are beholden. The individual members labor for the interests of the family as a whole, aiming ever to enhance its social and material position. And the head in turn is bound to protect and help all the members of the family. Thus the privileges and duties of families are far more significant than those of individuals. The family head often monopolizes the property and privileges of its members, not only the right to give and take, but to educate and police the members. It is only in recent times that the State began to take an interest in such matters. The head of the family had charge of the education of the members and the *bakufu* or lord of the clan looked after justice, though the head of each family had in some measure the right to excercise judicial functions, and sometimes inflicted punishment, even to the limit of executing criminals.

There are numerous old dramas which show the extent to which the head of the family exercised rights of control in the Kamakura period. Wives and children were directly forbidden to interfere in family affairs. The head could rebuke or chastise them for offences, and could kill wife or daughter for the sake of his lord. In modern times, with the advancement of civilization, these rigorous rights have, of course, gradually diminished and the majority of the privileges formerly entrusted to the head of the family have now passed to the state. The individual is now free to an extent never dreamed of in the olden days.

The family system of Japan reached its fullest development during the 11th and 12th centuries and held sway unmolested in the Kamakura period and on down to the fall of the Tokugawa régime and the Restoration of Meiji, when laws were duly promulgated dealing with the affairs pertaining to family life. Though the old family system has now largely lost its meaning and force it still shows traces and effects in various ways; in fact it maintains its old aspect in essence: for what was instilled into the people for so many centuries could not so quickly be obliterated. There is constant friction between the old system and the new in Japanese society. In matters of ancestry and lineage the head of the family is still of paramount significance and rights of primogeniture are vastly important.

The children of Japanese parents still hold themselves as much responsible for the support of the old folk as they did in the days when family rights were more strictly insisted on. On the other hand changes of a revolutionary nature have been brought about; for now when a son takes to himself a wife the young couple set up an independent home and do not go in with the old folk as in former days; and thus old and new ideas prevail side by side. The young man of new Japan is not satisfied to take the wife which his parents select for him; and here is another wide split between the old system and the new. Even in cases of elder sons living with parents the mother-in-law is not quite so high and mighty as she used to be. But the fact

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that every year sees many a love difficulty and consequent suicide shows how bitterly the old and new still sometimes come into tragic conflict. Some of the more pathetic of these domestic tragedies are over the rivalry between wife and mother-in-law.

With regard to the subordination of woman in the family, too, the old system shows its influence even to-day, the young wife being forced blindly to yield obedience to her husband and parents-in-law. Here self-sacrifice on the part of wives is yet the ideal. The main duties of a woman are still to become a good wife and mother. This is the teaching of all good girls' schools in Japan. There are those who advocate greater freedom for woman, but they incur the rebuke of all the older generation. A recent case of a wife appealing to the courts to restore conjugal relations would have caused nothing short of sensation twenty years ago. There is also sign of conflict between ideas as to relations between father and son; and these conflicts show that the old system is out of keeping with the new civilization. With radical changes in the nation's economic and commercial system the family system cannot remain what it was but must be brought into line with modern requirements.

A further aspect of the old family system is its clash with the modern system of industry. In old times the system of labor harmonized with the family system. The master and the head of the family were often the same person and relations between laborer and employer were paternal. The head of the family had to find employment for the members. It is easy to see how this would be impossible under modern systems of industry. The master industry has now taken the place of the former head of the family; and the hundreds of hands in a big factory are like children under one father. But it has brought about the development of a smaller family system in which individual parents take a more personal interest in their children. It leaves the family system of Japan somewhat behind that of Europe, however, what took place in the west a long time ago, going on only now in Japan. Thus while Japan has made rapid development politically and economically the family system has shown but slow evolution, being still under the influence of ancient custom and sentiment.

There is no doubt that as time goes on the family system of Japan will develop more along modern lines until all problems in this respect are solved. Then the family system of Japan will be much the same as in America or Europe. While the Japanese admire the favorable aspects of the older and larger family ideal, they cannot but see in the modern ideal of husband, wife and children the higher one and respect it accordingly. However much the more conservative portion o our population regrets the disappearance of the old ways, the changes must go on till Japan is socially as modern as any other country; evolution must take its course; and as the greater family system distributes itself in the smaller and more individual system no doubt the result will be for the benefit of the nation.

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YAHACHIRO THE TIMID

By H. TODA

AMONG the retainers of the great Tokugawa Ieyasu was a man named Honda Yahachiro who was exceedingly timid. On hearing a drum beaten for an attack he would tremble enough to make his armour clatter. His fellow-warriors, at first amazed at his apparent fear, finally became accustomed to it and called him Yahachiro the timid.

The man became the joke of his regiment, and no one ever pretended to take him seriously. In time of battle he shrunk into a safe corner and was useless, a favorite position being behind his master, where he crouched, trembling like a leaf.

In a certain year Ieyasu had a fierce battle with the Asakura forces, when the great general led the onslought in person, exposing himself on the battle front. Yahachiro, as usual, was found trembling along behind his master, when the latter snddenly turned upon the craven and said:

"In so furious a conflict as is now going on, I cannot have you trembling after me like this. You must, like your fellow-soldiers, go out and face the enemy manfully, or else be courtmarshalled and shot. So you have the choice of dying like a traitor or like a soldier."

At this Yahachiro pondered a moment, made up his mind and at once began to advance upon the enemy with great resolution. On he went, doing better than he expected, until he at last found himself in a thorny field. Making his way among the prickly trees with his spear, he came out upon a general in full armour, who forthwith introduced himself to the intruder, after the manner of officers on the field of battle:

"I am Uyehara Gorohachi a general of the Asakura army. Who are you, may I ask? Answer at once!" Thus addressing the trembling soldier the Asakura general made a thrust at him

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with his spear. Yahachiro averted the thrust and knocked the weapon from the hand of his antagonist, seizing the general and attempting to stab him with his sword. Hanging on to the enemy, Yahachiro cried out wildly: "Murder, murder! Help, Help!" The general was so amazed at this procedure that he doubted whether the man was a soldier and relaxed his hold a little.

Just then a soldier of the Tokugawa forces, named Akimoto, came upon the scenes, announcing his name loudly and saying, "Do not cross swords with such a craven as that fellow. Try me, and I will give you all you want!" Uyehara considering Akimoto to fair match, left off the struggle with Yahachiro and attacked Akimoto, who quickly finished him, as he had been more or less exhausted in the tussle with the timid man.

During this bit of fun Yahachiro sat timidly on the ground gazing vacantly at the fight. Akimoto looked at him with feelings mixed with pity and humor; and then, as he was leaving, said: "Honda, decapitate the body and take the head to the general's headquarters, and your merit will be as great as that of any general of the Asakura army. I give you the head."

Yahachiro was deeply grateful for the favor; but doubting whether the enemy were really dead, he took up a stone and threw it at the body before approaching it; and having thus assured himself that there was no danger, he timidly drew near and severed the head from the body. At that moment he heard shouts of victory, which showed that the Tokugawa forces were triumphant, and then Yahachiro ran back with his prize to the headquarters.

As soon as Ieyasu saw him coming with the head, he congratulated him, saying: "Hallo, Yahachiro, you have done a glorious deed. Let it be registered at once."

The man in high spirits over this mark of approval, presented himself at the recorder's, saying: "I have beheaded the famous General Uyehara of the enemy's forces."

The men who attended to the registering of brave deeds, well knowing the timid nature of Yahachiro, did not believe a word of it, and inquired carefully into the details, upon which Yahachiro frankly confessed the truth of the matter, admitting that when he was in death's grip with Uyehara Akimoto had come up and taken his place, settling the fate of the attacker, and giving the head to Honda. Akimoto was summoned and confirmed the facts related:

"'I heard some fellow bawling 'Murder, murder,' in the bushes," said Akimoto, "and I ran in to see what was up, when I found Yahachiro in the hands of Uyehara; and feeling the disgrace of hearing one of my comrades crying out like a baby, I took a hand and settled the fate of the enemy. However, knowing that the man had to advance into battle to save the honor of his family, I gave

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him the head to help him out."

Other officers had heard Honda's shouts for help and had paid no attention to them; and when they now learned whence these cries had come, they laughed heartily; but on learning the way Yahachiro had come by the head, they were angry and demanded his punishment. They contended it was not right that such a coward should be left alive to shame the name of Tokugawa. He ought to be ordered to commit *seppuku.*

Ieyasu rejected their suggestions and said: "No! Yahachiro knows neither military art nor has he the experience essential to a soldier. His timidity is natural. But he is not so timid as you take him for; for a man as cowardly as you imagine, would be too frightened to utter the cries you heard at a moment when a spear was pointed at his breast. Such strength shows a good degree of courage. Confer upon him, therefore, the merit of taking Uyehara's head. As to the action of Akimoto in transferring merit in that way, though it is contrary to law, the motive was to save disgrace and I must appreciate it. I order that he receive the same reward."

Those present were astonished but much pleased at this decision so far as Akimoto was concerned, but they were disappointed that Honda should have been so highly rewarded. So they held a meeting and passed a mock resolution that thereafter in time of stress they would shout "Murder, murder!" to receive help and then reap and easy reward. Some of the higher officers, hearing what had happened among the troops, approached Ieyasu asking him to prohibit in future any attempt to get help by calling out in the way Honda had done, else the army of the Tokugawa would come to be shamefully talked about.

Ieyasu only laughed and replied: "If any of my soldiers be able to shout in such a manner when in close grip with death, he only deserves my highest praise and is welcome to any assistance he can get."

This unexpected answer silence the complainers. In after times during moments of fierce battle certain soldiers of Ieyasu attempted to get aid by shouting after the manner of Yahachiro, but they never had the strength to be heard. Then they saw that judgement of Ieyasu was right, and that in time of great danger a man's tongue is usually too stiff for utterance. And they admired their great master all the more.

Though Yahachiro never achieved anything very wonderful on the field of battle, he was a man of great shrewdness, and Ieyasu was glad to have him as his Chief of Staff. It was this man who, by hard toil and constant application, planned the overthrow of the Toyotomi interests and the firm establishment of the Tokugawa rule; and his distinguished services were so appreciated that he was afterwards made a feudal lord. Thus Yahachi.

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ro the timid became a great daimyo with an income of 180,000 bushels of rice annually, and was known as Honda, Masanobu or Sado-no-Kami.

How the great first shogun of the Tokugawa house first came to see talent in such a man forms in itself an interesting story. During the youth of Ieyasu he was once in the castle of Hamamatsu; and as he looked across the garden a big rock intercepted his view of the bay. The obstruction was so big that it could not be removed through the castle gate; and the necessity for its removal was not sufficient to require the enlarging of the entrance. Ieyasu offered a prize for a remedy; and Yahachiro, who was then only a street pedlar, took the prize. He set up a straw-mat fence around the stone, and inside this enclosure worked with some laborers day by day, everyone wondering what was going on. One evening Yahachiro warned Ieyasu not to be surprised if he heard a great sound and received a sudden shock. No sooner was the sound over than the fence was pulled away and, lo, the great rock had vanished, revealing the beautiful bay beyond. He had dug a deep hole beside the stone which he had supported until the right moment by props, and then let it tumble in. Though the work was nothing in itself to require a genius, there was yet no other man about who could find a way out of the difficulty; and Ieyasu, therfore, percieved in Honda a spirit of genius that was not to be overlooked.

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H. E. THE NEW ITALIAN AMBASSADOR TO JAPAN, AND FAMILY

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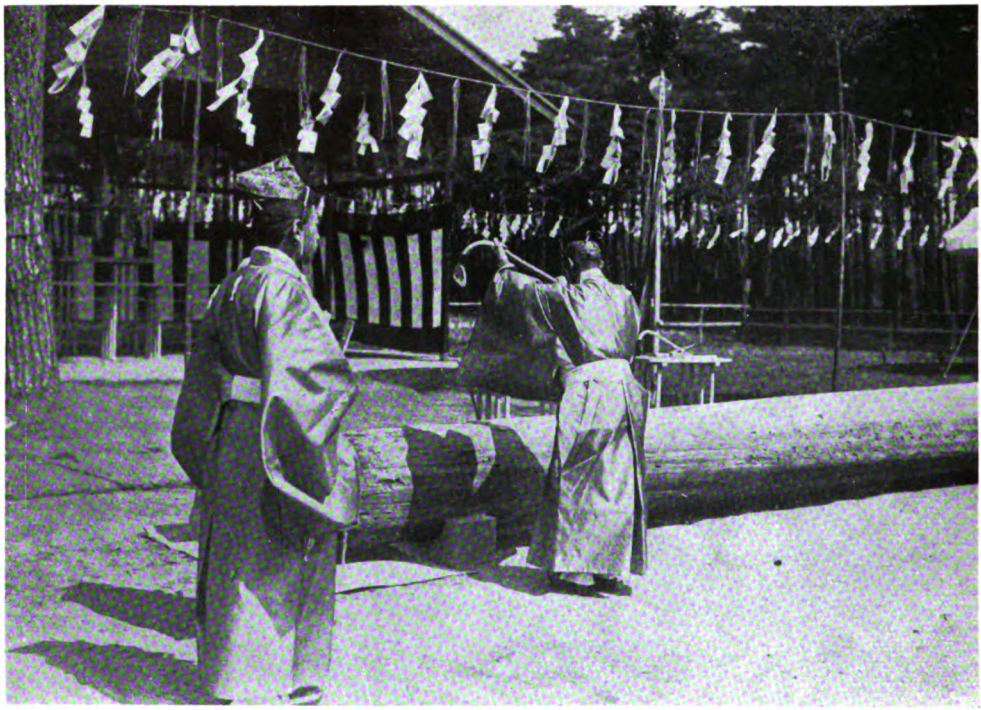

RELIGIOUS CEREMONY FOR COMMENCING THE CONSTRUCTION OF THE MEIJI TENNO SHRINE

JAPANESE RED CROSS DETACHMENT RETURNS FROM ENGLAND

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CONSECRATING THE PRECINCTS FOR THE MEIJI TENNO SHRINE

NEW JAPANESE AMBASSADOR TO ROME, MR. IJUIN, LEAVES FOR HIS POST

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UPPER: LIEUTENANT TONGU (LEFT) AND SUB-LIEUTENANT ABÉ, WHO LOST THEIR LIVES WHEN THEIR AEROPLANE DROPPED 500 METERS ON A HOUSE-ROOF IN TOKYO
LOWER: COFFINS OF VICTIMS LYING IN STATE, WITH FUNERAL GIFTS AND OFFERINGS

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Japan and England

Count Okuma's recent outspoken utterance authoritatively asserting that the vaporings of criticism against the Anglo-Japanese Alliance, appearing in some of the vernacular papers, does not represent either Japan or the Imperial Government, will be welcomed by all true friends of Japan, and will do much toward satisfying those who had been expecting some such official disavowal of sympathy with the agitation. Of course no one who knows the spirit of the ruling classes in Japan ever dreamed for a moment that there was any sympathy with anti-British propaganda; but it is not at all unreasonable that some people outside the country might mistake the little outburst of heat as indicating something deeper and more disloyal to the Alliance than on surface appeared. The Allies must stand or fall together, as Count Okuma well says; and Japan is as loyal to the Alliance as ever. Those who take any other view do not, in the Premier's opinion, represent the feeling in Japan. Japan has done much since the beginning of the war to show her faith in England. The degree in which she has lent assistance cannot be even now measured publicly, since a good part of it pertains to the secrets of a campaign against a remorseless enemy. Every week sees immense supplies of war materials leaving Japanese ports for the use of the Allies; and though this is nothing more than what one sees in American ports, it yet shows where Japan's sympathy lies. At present Japan is making extensive alterations and improvements in her arsenals and munition works for the special purpose of meeting the wants of the Allies, especially of Russia; and when the war is over the world will have to ascribe to assistance from Japan an important place in bringing about the victory.

The Anglo-Japanese Alliance

In connection with the adverse comments of the minor Japanese press in regard to the permanence of the Alliance with Great Britain, some of the leading Japanese statesmen, in addition to Count Okuma, have taken the liberty of giving expression to their opinions. Baron Makino, Minister of Foreign Affairs in the Yamamoto cabinet, and one of the greatest diplomats in modern Japan, says: During the last quarter of a century the great nations of the world have consumated many international alliances and ententes; and these have now been called into operation to an extent that even their most far-seeing negotiators did not anticipate, showing how vital and important is the making of such treaties. The history of these international agreements shows that all of them, including the Russo-French Alliance, the Anglo-

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French Entente and the Triple Alliance, have been subjected to more or less criticism, but such criticism, though sometimes forceful, never disturbed the fundamental bases of these compacts. Few treaties in the annals of diplomacy were ever brought about more smoothly than the Anglo-Japanese Alliance and none has been more favorably received ever since its inauguration.

Criticisms there naturally have been, to be sure, on both sides, but they have made no difference in the effectiveness of the Alliance, which has been most beneficial to both nations, both in peace and war, a fact of which the peoples of Great Britain and Japan must be duly aware. It is regretable that of late certain erroneous opinions have been expressed in Japan regarding the Alliance, but these have been fostered by keen commercial competition between British and Japanese in China. Looking deeper into the troubled waters the agitation is seen to be altogether on the surface. Such trivial considerations, as have been advanced by these few dissentients, can never, in my opinion, shake the corner-stone of the Alliance. Well informed diplomatic circles are fully aware of how, much the Alliance has done already to prevent the Far East from becoming further involved in the present fearful war. To assue that the value of the Alliance will weaken as a result of this war is both thoughtless and dangerous. After this war is over the Alliance will become all the more active and effective, because the Chinese problem will still remain for solution, and the Anglo-Japanese Alliance, which stands for the integrity of China and the Peace of the Far East, will prove a vitally cotrolling factor in the destiny of the Orient. Great Britain is the greatest sea Power of the West, and Japan in a lesser degree of the Far East, and the waters of the globe, uniting these two peoples everywhere, will enable them in future to exercise a still greater co-öperation in maintaining the peace of the world. Those who wish to ascertain the full value of the Alliance have but to ask what would have happened without it? When they cannot fail to see what a source of anxiety and menace it has removed. I am free to assert without any fear of contradiction that no criticism in this country has done anything to injure the force of the Alliance, and I firmly believe that after the war is over the Alliance will form the foundation of all Japanese diplomacy. Changed conditions may indeed modify some minor clauses in the compact, but nothing can change the main principles involved or prevent the Alliance continuing to be loyally supported. It is an alliance necessary to the advancement of civilization and the maintenance of honorable and beneficent peace, as well as the general security of nations.

Other Opinions

Numerous other leading men have affirmed their faith in the permanency and effectiveness of the Anglo-Japanese Alliance, including Baron Ishii, Minister of Foreign Affairs; Baron Takahashi, one of the foremost of Japan's financiers; the Hon. Saburo Shimada, Speaker of the House of Representatives; Mr. T. Tokonami, one of Japan's leading statesmen; and Mr. Nakano, President of the Tokyo Chamber of Commerce. Baron Takahashi declares that "All the leading men of Japan, men of all classes and occupations and political leanings, are wholeheartedly in sympathy with Great Britain and the Allies, and that a con-

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census of well-balanced opinion throughout the empire shows all the people of Japan in perfect accord in upholding the Anglo-Japanese Alliance." Baron Takahashi goes on to remind the public that the Alliance is not a matter that to any cabinet in power in Japan, but a great and permanent principle in dependent of politics. Mr. Shimada says that "The Japanese like the British people and they uphold British belongs ideals, and as a whole they regard the Anglo-Japanese Alliance as a great factor in the welfare of Japan." Mr. Tokonami, though opposed to the present Tokyo Government, like Baron Takahashi, is yet in agreement with the Government in supporting the Alliance, and asserts, "I cannot conceive a situation under which the people of Japan could be brought to denounce the Alliance with Great Britain." Mr. Tokonami does not agree with those who try to prove Britain and Japan at cross purposes in China, but holds that the policies of the two governments in that country are fundamentally the same. Mr. Nakano believes that "Japan and Great Britain must work hand in hand commercially and economically both now and in the future, and neither of them should be surprised or offended at competition, which is commendable in all lines of progress." These affirmations of conviction by leading men of Japan confirm what those who know Japan well have always held and taught, that the Jingo element in this country is very superficial and has little effect on the main currents of national life. There are a few dead leaves on every tree, but they are no symptom beyond what is natural, that the tree is fatally or even abnormally affected.

Detention of Japanese Ships

The stopping and searching of Japanese ships in oriental waters by British cruisers has created no small degree of resentment among certain circles in Japan. It is contended that the seas of the Far East are under Japanese jurisdiction and that the action of the British navy is a contravention of the rights of the Japanese navy and, therefore, a reflection on its honor. There has also been some disposition to see in the policy a tendency to mistrust Japan. But just in the midst of the furore over the incident transpired another which for the most part explained the meaning of the British action. A Japanese ship of the Nippon Kaisha line was overhauled and summoned to halt by a Japanese cruiser some time ago. When the Japanese cruiser saw the Japanese merchantman she was not sure of her, since it is easy for enemy cruisers or merchantmen to simulate any nationality; nor could the Japanese liner know that the warship ordering her to halt was not an enemy; hence the flight of the liner and the chase by the cruiser. However, after a few shots over her, the liner hove to, and the cruiser discovered she had captured one of her own ships. Now if it is so easy for such a mistake to be made in the case of ships of the same country, it is still easier for enemy aliens to pass themselves off for other nationalities on merchant ships traversing oriental waters; and the British authorities cannot afford to run the smallest risk of Germans, Austrians, Turks or rebel Indians finding freedom of travel in the Far East. It is not that there is any mistrust of Japan or the Japanese navy; but for fear any enemy alien might succeed in deceiving Japanese liners and escaping to some neutral base

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of operations. Britain has to be more particularly careful in the case of Indian agents of Germany, who might very readily pass themselves off as innocent travelers or merchants among Japanese people, or even among Japanese officers. This war has shown that nothing can be learned from what is said by the enemy; the truth is never known until it has independent confirmation. And as there is a possible danger of Germans and Austrians passing themselves as Americans, and of Indians being taken for harmless travelers, the British authorties have assumed the liberty of taking part with Japan in the guarding of oriental waters, just as they did in the capture of Tsingtau. This war is the undertaking of Allies, not of individual nations; and in any case there is the right of searching ships at sea, whether neutral or not, which cannot be denied to British warships in Japanese waters any more than to British cruisers in French or Belgian waters.

Helping Russia

Since the visit of the Russian Grand Duke to Japan there has been a renewed activity everywhere evident in the arsenals and munition factories of the nation, with a view to meeting Russia's ever increasing demand for further war supplies. Guns, ammunition, small arms, army cloth accountrements, as well as ships, are being turned out for Russia, and the relations between the two countries now smack of an alliance. A Russian loan to the amount of 50,000,000 *yen* was quickly subscribed for by the banks of Japan to meet the bills for the munitions ordered, and the balance will be negotiated by Japanese capitalists. It is probable that Russian orders placed in Japan now total almost 200,000,000 *yen*. The war has indeed had a very favorable effect on the trade of Japan, while the revenue from sales of munitions has brought the specie reserve up to more than 500,000,000 *yen*, more than half of which belongs to the Government: indeed a good deal more than half, since it is in the vicinity of 350,000,000 *yen*. Though the results is a depression in the Japanese money market and an increase in domestic prices and cost of living, prosperity abounds. The shipyards and the shipping companies are reaping the largest harvest and are experiencing unprecedented development. In ship construction there has been much inconvenience for want of material; but plans are under way for enlargement of Japanese steel works, which will in time go some way toward relieving the situation, though it may come rather late. There is a rumor that, to justify Japan's extension of her arsenal capacity, Russia has agreed to purchase all the munitions she can turn out in the next five years. This will increase the already immense demand for steel, copper and chemicals, and thus lend impetus to the nation's new chemical industries. On the whole Japan owes much to the war, and especially to Russia, who no doubt could not have been so liberal with Japan without the sympathy and guarantee of Britain. The interests of all the Allies are thus inextricably bound up together for the peace and prosperity the of future.

China

There has been in Japan for months a great deal of dissatisfaction over the uncertainty of conditions in China. For a time there was considerable doubt whether the Yunnan rebellion might not eventually necessitate the armed interference of Japan for the protection of her own and foreign nationals, and even yet there is no assurance that outside aid may not be required to allay the insurrectionary element in that much agitated country. So far, however, the Pekin authorities seem to be holding their own against the rebels. Although Yuan Shikai has officially announced his intention of postponing formal assumption of the Throne of China, there appear to be grave doubts as to the purport of his secret policy. In Japan opinion is probably divided as to the wisdom of a change of régime in China; but there is every unanimity that much danger is involved in Yuan's methods. Japan has

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no objection to a change of government, *per se*, but she doubtless fails to see in the person of Yuan Shikai any guarantee that China would be better under him as an emperor than as a dictator, as at present. But the difficulty is for China to find any leader that can be depended upon to do better. There is some indication that this is the prevailing opinion in Britain and America, which is probably to some extent shared by the Japanese Government. There are some Jingoes in Japan who appear to think that there would be little difficulty in supplanting Yuan by a leader more in accordance with Jingo policy, which would at once place China under international jurisdiction; but the ruling classes in Japan, and all friends of China, know very well that this would be but the beginning of the end, since the logical conclusion would be disintegration.

Britain and China

In Japan the influence of Great Britain is believed to have been working against the rebels in China; and some of the Jingoes have assumed that such an attitude is contrary to Japan's interests. How they can consistently take such a view is very difficult to understand. Least of all can Britain be blamed for supporting that policy. The Government of Great Britain, like that of Japan, feels bound to support the legitimate Government of China, so long as it is the authority acknowledged by the Powers, and is in duty bound to discourage all that militates against the effectiveness of rule under that authority. Britain feels a special anxiety in this respect at a time when the Germans are attempting to use China as a base of operations in fomenting trouble in the outlying portions of the British empire. Moreover, the Yuannan rebels cannot hope to make progress without arms and ammunition; and though they are able to manufacture a certain amount, Britain is doubtless most careful to see that they do not obtain any from without.

Japan and China

The *Nichinichi* appears to be of the opinion that Japan should assume toward the disturbance in China much the same attitude that America is adopting toward Mexico. It sees no reason why the Japanese Government should not declare opposition to Yuan Shikai if it does not approve of his tactics. The paper is convinced that the present policy of the cabinet toward China is only for the purpose of diverting criticism from the political situation at home, and that, therefore, the Tokyo cabinet has not yet really decided what course to follow in China. This indefinite attitude is deplored by the journal as not calculated to solve the Chinese problem, and the *Nichinichi* contends that Japan should at once take steps to have her special position in China properly and duly recognized. It is very doubtful, avers the paper, whether the Okuma cabinet has the courage to do this. At any rate the Okuma cabinet has a greater chance of saving itself by doing something in China than by leaving matters as they are. Japan should help China just as France helped the United States when that country was struggling for freedom. The paper goes on to show how the disturbance in China is detrimental to the interests of Japan and that consequently it is but right that the Japanese Government should take steps to bring about peace. The *Nichinichi* holds Yuan Shikai wholly responsible for the present disaffection in China, the affair being due altogether to his ambitions after the imperial purple. The present situation in China was brought about by Yuan disregarding the advice of Japan, and it would appear but natural that the Japanese Government should oppose Yuan in consequence. The *Nichinichi* is convinced that the South should be assisted in its efforts to restore peace in China.

Young Men's Associations

In recent years there has been a rapid growth of young men's associations in Japan, fostered for the most part by the local authorities in combining elements of the Y.M.C.A., the Boy Scouts movement and the *Jung Deutschland* movement in Germany, with considerable emphasis on the latter. These associations now approach many thousands in numbers and their membership is in the millions. The 2,080 branches in the province of Niigata alone have a

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membership of 108,400. The aim of these young men's associations of Japan is to make their members healthy and industrious by combating the evils of city life and cultivating wholesome employments and pastimes. Most of the attention in Japan seems to be devoted to the rural population, however; and the *Tokyo Asahi* fears that the aim of the authorities is to obtain a military influence over the youth of the nation, as is done in Germany, which, the paper thinks, will tend to paralyze the spirit of liberty and independence by encouraging respect for the military and contempt for the people. If the Japanese associations become mere military training camps, as such clubs have done in Germany, the *Asahi* says they will not benefit the nation to the same extent as if proper ideas of constitutional government were diffused among the members.

Thrift in Korea

One of the difficulties the Japanese authorities have had to contend with in the improvement of social conditions in Korea is in persuading the population to cultivate habits of thrift. That the Government should have paid serious attention to the matter at all shows how carefully the Japanese régime there has been to adopt a policy that would increase the wealth of the peninsula and at the same time render the population more able to support the government financially. Under the old régime no one, it seems, ever thought of saving, since the possession of wealth was but an invitation to thieves and robbers, from whose attacks there was little or no protection; or else, escaping the attention of robbers, the owner of wealth was imposed upon by the Government of the day until his cash was all taken from him. Under such cirmustances it was natural that wealth was eschewed, or possessed only in secret, to the detriment of thrifty habits. So when the Japanese authorities began to advise thrift and the saving of money, the Koreans at once became suspicious that it was only in order that the Government would be able to secure larger sums in unjust taxes, and the advice was left unheeded. That the Government wanted the people to save up their cash and put it in the bank, still own it and obtain interest on it, was something the average Korean found it very difficult to believe. Now that the people are beginning to find out that there is no scheme in the Government's advice, but only a wise and practical suggestion for the good of the individual, a great and beneficial change is taking place, leading to important improvements in the social and industrial conditions of the peninsula.

New Japanese Weekly

Japan has a new English weekly in the appearance of the *Herald of Asia*, which made its bow before the public on the 25th of March. The policy of the new paper is to deal with the thought and progress of the Far East in a thorough and impartial manner, its chief ambition being that of acting as voice for Japan. That this will fill a long-felt need may be seen from the fact that there has been no newspaper in Japan for some time, that could be taken as in any degree representing the life and thought of the Japanese people. Yet this is just the side of Japan that English-speaking people desire most to know. They are not particularly interested in Japan's past; that they can get from the numerous volumes that every library possesses on the subject; but what Japan is at present thinking and doing, as well the general drift of her civilization and progress, is what the foreigner wishes to know about, and of which, so far, he has had little or no source of information. The translations from the daily vernacular press, appearing in some of the foreign dailies in Japan, represent for the most part the ephemeral and superficial vaporings of those who have little or nothing to do with the control and destiny of the nation. If the *Herald of Asia* can supply this want, it will no doubt find a useful place among all who are interested in the evolution of a great nation like Japan. The editor of the new weekly is Mr. Motosada Zumoto, a veteran Japanese journalist and one of the ablest writers in English among the many writers of that language in Japan, under whom we bespeak for the new venture able management and a timely treatment of events and movements in Japan.

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